

Curriculum-making worlds: A narrative inquiry into children's experiences
outside of school

by

Eliza Pinnegar

A thesis submitted in partial fulfillment of the requirements for the degree of

Doctor of Philosophy

Elementary Education
University of Alberta

© Eliza Pinnegar, 2016

Abstract

Research on children's curriculum-making experiences as they move from home, school, Out of School Care (OSC) and community activities is sparse. In this study, I worked from a view of curriculum as a course of life (Connelly & Clandinin, 1988; Clandinin & Connelly, 1992) in order to inquire into the curriculum-making experiences of children. The study drew on Dewey's (1938) theory of experience with two criteria of interaction and continuity, and Schwab's (1973) four commonplaces. The research puzzle was to learn about the curriculum-making experiences of children within home, Out of School Care (OSC), and community activities.

Narrative inquiry (Clandinin & Connelly, 2000), understood as both methodology and phenomenon, is a relational research methodology for the study of experience. I inquired into the experiences of three children in order to understand the children's experiences of their daily moves from school to the OSC, in the OSC, in their homes and community activities. Field texts (data) included field notes taken of observations of events alongside children at the OSC, at home, and at community activities. Working within the three-dimensional narrative inquiry space (temporality, sociality, and place), I moved from field texts to co-composing narrative accounts and final research texts. I identified multiple worlds that each child experienced using Lugones' (1987) conceptualization of worlds and world travelling. In a further analysis, I identified features of curriculum making that the children experienced in each of their worlds. Mainly, the experiences within worlds shapes the overall

curriculum or life making of the child which is always changing. The commonplaces within each child's worlds shift and influence the curriculum-making of the child.

Based on the research I understand that children live out curriculum-making experiences in multiple places including the OSC, home, and other community activities. Children live out curriculum making experiences across multiple places such as the OSC, home, and other community places. More research is needed to understand the curriculum-making experiences of children in the multiple worlds they inhabit, including their moves from school to the OSC, within the OSC and in their moves to their homes and community activities.

Preface

This thesis is an original work by Eliza Pinnegar. The research project of which this thesis is part, received ethics approval from the University of Alberta Research Ethics Board, Project Name “A multiperspectival narrative inquiry into the curriculum making experiences of children, parents, and teachers in home and daycare worlds”, No. 51816, November 13, 2014.

Dedication

Dedicated in loving memory to

Julie Long

who encouraged this work and guided me in friendship.

Acknowledgments

No one does this work alone and I would like to acknowledge a few of the people that came alongside me in this journey.

I would first like to thank all those who sat around The Table with me, listening to my stories and experiences and helping me make sense of the worlds in which I was living.

This work would not have been possible without the teachers, children and parents who allowed me to come alongside them in the Out of School Care room and inviting me into their homes.

Lastly, I would like to acknowledge the work of Jean Clandinin, Janice Huber and Vera Cain who supported me throughout this journey and helped me to inquire into the experiences of children and families.

Table of Contents

Chapter One – Coming to the Research	1
Narrative Beginnings.....	1
Word Image: A Child	2
Word Image: 1st Practicum	12
Word Image: Head Daycare Teacher.....	15
Coming to the Inquiry Puzzle.....	26
Research Puzzle.....	30
Chapter Two – Theoretical Understandings of Curriculum Making and World Making	32
What is Curriculum?	32
Awakening to a Lived Curriculum	34
Teachers as Curriculum Makers	37
Curriculum Commonplaces	39
Curriculum Making Outside of School	41
Research on Curriculum Making Outside of Schools: Paley, Houle, and Lessard	43
Maria Lugones’ Concepts of Worlds and World Travelling	46
Revisiting the Puzzle.....	49
A Review Of The Numbers.....	50
Canada.....	50
Chapter 3 – Narrative Inquiry: A Relational Methodology for the Study of Experience	51
Three-Dimensional Narrative Inquiry Space	54
Designing the Inquiry.....	57
Participants and timeline	57
From volunteer observer to participant observer	60
From field to field texts to research texts.....	66
Co-composing and negotiating narrative accounts.....	68
Identifying worlds and looking across curriculum-making experiences	69
Ethical Commitments	70
Guided By Ethical Understandings	71
Looking Ahead	74
Chapter 4 – Dan’s Narrative Account	75
Coming Alongside Dan’s Worlds	75
World 1: A World of Fantasy	80
Building in the Lego Centre	81
Pokémon cards.....	84
No desks means more fantasy	90
World 2: A World of Indifference	93
Attending meetings and lining up.....	94
Going home	102
World 3: World of Tae Kwon Do	110
World 4: A World of Possibility.....	115

Home	116
Revisiting Dan’s Worlds.....	124
Chapter 5 – Milak’s Narrative Account.....	125
Coming to Know Milak	125
World 1: A World of Transition.....	127
Moving from school to Out of School Care	127
Attending playground meetings.....	130
Lining up.....	132
Going home.....	134
World 2: World of Challenge.....	141
Playing card games.....	141
Electronics days.....	146
Tae Kwon Do	149
Reading in the quiet centre.....	154
World 3: Milak and Eliza.....	157
Awakening to a world with Milak and Eliza	157
Entering Eliza and Milak’s world in summer	159
World 4: World of Ease	163
Driving home.....	164
The birthday.....	169
Revisiting Milak’s Worlds	173
Chapter 6 – Addison’s Narrative Account.....	175
Coming to Know Addison	175
World 1: A World of Play.....	180
Playing outside.....	180
Playing in centres.....	182
Can I play Pokémon? Will you teach me?	185
World 2: A World of Friendship.....	186
Lines and meetings.....	187
Full days of summer.....	190
World 3: A World of Adventure.....	193
Moving from the OSC to home.....	193
Home	197
Addison’s found family	198
Addison’s chosen family.....	201
Revisiting Addison’s Worlds	203
Chapter 7 – Looking Across Experiences of Curriculum Making in Multiple ‘Worlds’	204
Looking Across Milak’s Curriculum-Making Experiences in His Worlds.....	206
Looking Across Dan’s Curriculum Making Experiences in His Worlds.....	213
Looking Across Addison’s Curriculum Making Experiences in Her Worlds	221
Characteristics of Curriculum Making.....	225
Each Day The Children Can Live In Multiple Worlds	228
Chapter 8 – Looking Ahead.....	230

The Personal Justifications of the Study	232
The Practical Justifications of the Study	234
The Theoretical Justifications of the Study	237
Future Research	239
References	242
Appendix A.....	247
Ethics - Notification of Approval Letter	247
Appendix B.....	248
Information Letters for Daycare Teachers', Children, and Parents'.....	248
Appendix C	253
Consent Forms for Daycare Teachers', Children, and Parents'	253
Appendix D	259
Assent Form For Children	259

List of Figures

Figure 1.	90
----------------	----

Chapter One – Coming to the Research

Narrative Beginnings

I shaped my narrative beginnings¹ into the form of word images as a way to bring the reader into these experiences with me. Word images, when used in research texts, are usually created by selecting words or phrases from transcribed conversations with participants (Clandinin, Steeves & Caine, 2013; Steeves, 2000). The word images in my narrative beginnings were selected from stories I told myself as I thought about the experiences that brought me to this research. The word images allow me a way to represent who I was over time in different places. After each fragment of the word image, I unpacked the fragment by working within the three dimensional narrative inquiry space of temporality, sociality and place (Clandinin & Connelly, 2000).

I told the first word image of my experiences as a child and then unpacked it from my vantage point as an adult looking back and inquiring into these experiences. In the second word image, both the word image and the unpacking are told from my vantage point as a student in school and as a teacher beginning. The third image is told and unpacked from my perspective as a teacher in a daycare class. Using footnotes, I introduce and interweave the theoretical framework of this study within the context of my stories to help readers remain within these experiences.

¹ Narrative beginnings and their importance is explained in Chapter 3.

Word Image: A Child

Tomorrow we are going to move

We move a lot

My parents are academics who constantly moved for educational and job opportunities. Our family gathered everything we had and moved across the country for my mom's first professorial job after she graduated, and for a better position offered to her at Brigham Young University. Later we did the same thing because of a job opportunity for my dad. Every time we moved the reason was the same: A better university job for my parents.

I like it ... mostly

My recollection was that I enjoyed moving. It was what we did as a family. Almost every year we embarked on a new adventure to a new house, a new city, a new place. My mother and father packed up our treasures, artwork given to us by artists, trinkets given by friends, books read and reread, and a mountain of papers from my parents' academic work. My brother and I did the same with our collections of trinkets, toys, books, and papers. I always enjoyed going through my stuff and packing it neatly away, knowing that when I unpacked it, I could choose a new way for my room to look.

The driving is fun

We play games and eat treats

The car was another place that held its own world² for me. This was a place where possibilities were opened and new adventures were conceived. Our vehicle did not just take us from place to place, or adventure to adventure, but it was also where private, sustained conversations occurred, difficult subjects were broached, and wonderful possibilities explored. In the car, van, or truck I asked my parents anything. It was where I told them about problems or worries. I recounted wonderful stories and heard the stories of my parents' lives. Often these experiences began by my mother asking my brother and I if we would like to go get gas with her or take a trip to another store that held the possibility of a treat. Getting gas meant that we would each get a treat of our choosing. In Utah, we took trips to the drive-through at Mrs. Cavanaugh's Chocolates to get one chocolate and a fresh lime drink. No matter where we lived, there were places my mother took us to get a cheap treat or toy. My mother was not the only one who used our car to explore and have adventures. My dad's voice rang with the question, "Does anyone want to go on an adventure?" which had many different meanings: going to Home Depot, making a run up to his current university office for something, or going to the nearby mountains or deserts to just drive around (or get stuck to see if we could get ourselves unstuck). No matter who was in the "car", it always meant that something interesting happened or was about to happen.

When we get there we have adventures and explore

² Lugones' (1987) notion of worlds, what justifies a world, and how inhabitants are constructed is described in Chapter 2.

We are the weird ones

For most children, I imagine being called weird is an unpleasant thing. It was not unpleasant for my family or me. My mother was the first of her siblings to leave St. George, Utah, in pursuit of a PhD. In a small town where most women got married young and most men worked in the jobs available locally in the small, desert community of St. George, her pursuit of a graduate degree was considered weird. Outside her small town she realized that the way she saw the world was weird because it was not the way everyone else saw it. My dad was the only one in his family who, from a very young age, read any book he could find, even when it was considered “lazy” or “unproductive” behavior to read books by his family. He also dressed up as his favourite characters and entertained a rich fantasy life, while his parents and siblings chose to do more practical activities or play in ways that were more accepted. He tells me often he was aware that compared to the rest of his, or his friends’ families, he was weird. My parents were married nearly a decade before adopting and having children. This was considered weird in their familial, social, academic, and religious circles. However, in my family, being weird as individuals or as a family was not negative because we felt it allowed us to bring something unexpected to the places and people we met. At times we were criticized because of the ways in which we were different from others around us. This was difficult, but we embraced that we were a different family and at home we could be weird and sustain being weird, despite criticism, everywhere else.

No one moves around like us

One example of how my family, as a whole, was weird was that we traveled around a great deal. Not just from home to home but we went on “vacations” to see family and friends, or went camping and practiced survival skills. We traveled for weddings and funerals, to help others with construction and home repair projects, and we traveled to my parents’ academic conferences. Our family travel was always purposeful. My friends’ families did not travel for academic conferences. They could not understand that I had never been to a resort or amusement park “just because”. I clearly remember the first time that I went to an amusement park. Most other small children in the middle class of the United States go to Disneyland or an amusement park as a family. However, it was not until I was eleven or twelve, when I visited my aunt in California (where I also learned how to clean house), that I went to my first amusement park, Knott’s Berry Farm.

It is sad because we leave friends

but we always have friends where we move

By the time I was eight I had moved several times. Each time we moved I knew I left a set of friends but was comforted by the knowledge that I always made new friends wherever we went. Just because I moved away did not mean that those that we left were not still friends, it just meant that we did not see as much of each other. My parents had friends all over the world that they did not see for years, sometimes decades at a time, but they were still friends and part of our lives, so

leaving those who I saw everyday was sad but not discouraging. When we moved to the new place, it seemed that we, as a family, already had friends there. I considered my parents' friends to be my friends. This meant that I always had friends, no matter where we were or where we went next.

I think we might stay for a while

As I grew older I began to wonder what it would be like to live somewhere for longer than a year. I wondered what it would be like to have friends, routines, and a life that did not get upturned annually. Each time my family moved my unexpressed wonder was if this was the place that we would stay, the place where we'd be more like everyone else and live in the same house for several years. I don't know if I wanted to be like everyone else, growing up in one place, but I did wonder what it would be like.

It's a little scary

At the same time that I was entertaining the idea of staying in one place for longer than a year, the prospect made me apprehensive. I knew how to live a life when my familial world³ moved often. I knew who I was within my weird family. I felt safe⁴ there and that meant that going into situations where I was unfamiliar was not as difficult because the family moved together and it was safe to be weird

³ Huber, Murphy, and Clandinin's (2011) notion of familial curriculum is explored in Chapter 2.

⁴ The idea of "safety" and Lugones' (1987) notion of ease within a world are described in Chapter 2.

together⁵. What I didn't know was how to live out a story⁶ without the safety of moving every year. Could I sustain this story of being weird if I stayed in one place? There was safety in living this story of moving often. It meant that no matter who I chose to be or who others saw me as, it didn't matter, because I would start over when we moved. If I didn't like who I had become, if people didn't like me, or if I was constructed as a fool⁷, it would be erased when we moved. There was safety in knowing that at some point my family would be moving. It meant that I didn't care about getting in trouble or conforming to anything because consequences would only be for a short time. Everything cannot be started afresh in a new place when you are not going to move.

Mom says that most kids stay at home when they are not at school

I go to daycare usually because mom and dad are at school

I also go to another place after school some days

For my friends growing up, and for most of the children I knew, someone was always at home so that children stayed at home if they were too young for school or not yet old enough to be home alone. Sometimes they went to another family

⁵ While my family was not familiar with the specific expectations and norms of a group or setting when we first entered into it, we did know what was expected within our family. We had our own expectations of what was appropriate and acceptable, we knew who we wanted to be and the stories we wanted to tell. To others we may have been weird, but we were normal within our family; we were ordinary.

⁶ "Stories to live by" was developed by Connelly and Clandinin (1999) and is explained in Chapter 3.

⁷ Lugones' (1987) notion of playing the fool, which comes with feeling at ease within a world is described in Chapter 2. While I was not always at ease within the world I was currently in, I was at ease within my familial world where I could play the fool. This ease within my familial world meant that I felt comfortable enough to play the fool in other worlds I inhabited.

member's house if they could not stay in their own home, but rarely did they go to daycare or other places during their week. Sometimes I went to class with my parents (classes they were taking and classes they taught); some days I went to the local YMCA, daycares, and home care; I even attended child research centers at whatever university my parents currently worked. Yet again, my brother and I seemed to be the only ones who did this. I do not remember when my mother told me that other children did not go to different places during the week.

We like taking trips to see family and friends a lot too

It was not just during the week that my life differed from those around me. Any time my parents had some time they could spare, at least once a month, the family piled into our vehicle to take trips to nearby cities in order to visit friends or family. These visits were fairly spontaneous, and my brother and I often had only four to eight hours notice before we were in the car on an "adventure"⁸ to someplace, to see somebody.

Most of my friends don't do that a lot

We are weird

I like it but I get tired too

While I look back on these trips as exciting and enjoyable, I know I felt uncomfortable not knowing when we might move or leave. I felt uncertain that my

⁸ For my family, anything could become an adventure. Trips to the grocery store or to a friend's house, even collecting the mail could become an adventure because any time we were moving, experiencing the world, or interacting with the physical or metaphysical world, there were possibilities for unexpected things to happen. Whether good or bad, anything that held the possibility of the unexpected qualified as an adventure to me.

schedule could change in unforeseen ways. At any moment, or so it felt, I could learn I would have to leave the life I had created, the friendships I had made. I'd leave the comfort of settling into my constructed life to start all over again in a new place with new people outside my family.

There was also the tedium of being in a small car with my brother too close for comfort on long car trips. I knew I did not have to go on all the trips my parents planned. When I expressed that I did not want to go, my parents cancelled the trip. However, most of the time I wanted to go. This was yet another way that my family was weird. Even though I was a child, I had a say in what our family did. My parents, brother and I were free to voice our concerns and the whole family addressed the concern. This did not mean that the trip, move, or other event was always cancelled. Sometimes it was.

My friend Emily is moving too

She is not happy

She is too sad

I think about what it must have been like for my friend Emily. We were living in an apartment in married student housing at the University of Arizona directly below her family in the same complex. Just as we were moving, her family also

decided to move. To my recollection⁹ she was not bothered that she was moving because she had connected my family's move with her own and assumed that we would be moving together. I knew we were not moving with Emily's family. I was sad we would no longer see each other every day, play together, eat meals together, go on outings together, or get into trouble together. I knew that moving away did not end of our friendship. I imagine that Emily was not accustomed to moving. Our apartments were connected by an internal stairway. When Emily woke up in the morning, if she did not want to eat with her family, she came down to our house, without informing her parents, and spent the morning with my family. It was never a shock to see her playing in my room as I woke up or sitting on the couch in our living room as my family got ready for the day. Many times Emily's mom called from the doorway for her to come and get dressed before she joined me on the walk to school. At this particular time, I did not go to daycare or after school care, as one of my parents was home after school. Their presence meant I played in our apartment. Emily joined me at my house to play dress up, to play mountain climbers on the bunk bed my dad built, or to read a story and become immersed in fantasy. We made paper sculptures and rubber stamps, built things with cardboard, or did other things. I cannot remember playing at Emily's house. If we were not in my home, we were in our shared backyard. We were rarely apart. We ate dinner together at my house or

⁹ Kerby (1991) helps me think about memory as ever changing. I do not have field notes, video, or other documentation of these experiences, so the stories I have of Emily come from my memory of that time and from stories that have been told to me. These memories have been subject to time and the experiences of my life that have changed these memories. "Imagination is difficult to separate from memory" (1991, p. 25). Other family members remember these events slightly differently.

hers. I wonder if she felt the comfort¹⁰ that I always felt as I moved, imagining that our two families would be moving at the same time to the same place, and perhaps the same sort of building as the current housing. I knew the comfort that comes when your familial world stays intact and is just transplanted to a new place. I cannot imagine what it must have been like for her to realize that when our two families moved, it would not be to the same house or even the same state. My world was moving with me; it was stable, adventurous, and provided me the support and freedom and comfort to be weird. For Emily, my familial world had become a part of her world, and now it would no longer be ‘right down stairs’. She was angry that the life she knew was going to change in so many ways. Looking back, I realize that Emily did not know how to live a story of saying goodbye to friends, homes, and places regularly. I wonder if she knew, as I did, what it was like to walk into school on your first day, knowing that everyone knew each other, knowing that their lives and families would not be like yours and that you would explain it all, your life, to them. I knew what this was like because it happened to me each time I moved.

I am sad but not angry

I always get to be the “new kid”

Someday I might not be new but I will always be different

¹⁰ The concept of being comfortable draws on Lugones (1987) concepts of being at ease or dis-ease within a world. Emily had constructed a world in which she was at ease within my family and home. When we moved, I imagined she might have experienced a level of dis-ease within the unfamiliar worlds she then inhabited.

Even at a young age I knew that I was always going to be different than everyone else. This was not a bad thing because I came from a family of people who lived and told stories of themselves as weird. Being weird was a strength that allowed each of us to go into situations and places that were unfamiliar. I was aware that the life my parents chose and the way that my brother and I chose to be within our familial world meant that we were always going to be different. I knew that while it was not always easy, I, and we, were special. We used the word “weird” then, but now, in recollection, I think I meant “exciting”, “special”, and “wonderful”.

Word Image: 1st Practicum

I sit in my car

Staring

At a school like many others I had seen

The first morning I went to an elementary school for my Elementary Education practicum¹¹, I arrived early. I sat in my car in the parking lot full of cars belonging to teachers, administrators and other workers. I looked at the empty playground. I looked at the large glass, steel, and cement building. I sat for a long time. As a child I remember sitting in front of schools like this one each time I moved. There were parking lots, playgrounds, and buildings just like now, but I was able to clearly identify who I was then: a student, a child, and weird. I had been to

¹¹ In my program, practica took place within the first year of the program. One or two days a week I visited an assigned classroom for observation and taught one to two lessons. I was a university student but was expected to be more than a student when visiting these classrooms.

many schools like this one with the same architecture, the same roles filled by people as teachers, secretaries, janitors, lunch staff, support staff, and administrators. I had been in schools with similar artwork on the walls, similar mottos on plaques, similar colors and similar student work outside every room. I was no longer a child student. I was not a parent of a student. I was not an employee of the school or district. I was a student at the university, but that might not mean the same thing inside this school, as it did in my university class¹².

I walk down the halls

Each step echoes

“Who are you in this world?”

Each poster speaks

“How will you change these worlds?”

Walking down the hall, something I had done in many similar hallways, everything seemed to remind me that I was new in this school. It was not that I did not have a place here but that I did not know what my place would be. I imagined that the story about my presence was that I was coming “to learn how to be a teacher”. I had no idea what stories each student was composing of me. Was this how everyone else felt when they were the “new kid”, “new teacher”, new...anything? I had lived the story of being the weird one as a child, and all through junior high and high

¹² In university classes it was acceptable to wear ripped up jeans or a sweatshirt, eat treats and whole meals, put our feet up, and even shout out funny comments while the professor was talking as we studied and learned about how to become teachers. As a representative of the college in an elementary school, none of these behaviours were allowed or acceptable.

school. Even in college I felt at ease being one of the weird ones within my weird cohort¹³. In other situations, I knew how to bend the rules and social expectations to fit who I was but now I could not disregard the rules. I was the one who was supposed to uphold, not my rules, but someone else's rules.

I sit in the room that I have been assigned

full of worlds

After entering the assigned classroom, I knew that worlds¹⁴ had already been created here¹⁵. Each child and adult experiences this place differently because each of their worlds is unique to them. Each person woke up in a world, perhaps the same world which, in part, their family also inhabited. Perhaps they ate breakfast, played, and spent time with their families or friends before coming to school. When school ended, each person left the classroom and went somewhere, a friend's house, after school care, or home. Walking into this classroom I knew that each person came from, and returned, to worlds other than their school world. I also knew that by walking into this room, my presence changed these worlds¹⁶.

I am weird

¹³ We were considered weird because more than double the students allowed had been accepted into our cohort. We animated this construction of our cohort in many ways over the two years of our program. We were seen as over-achievers, deep thinkers. We started clubs as a way to help other education students and children in the community.

¹⁴ The classroom I entered can be considered a world of its own with its own language and norms (Lugones, 1987). This is further explained in Chapter 2.

¹⁵ I did not have these words to describe the feelings I had at this time. Looking back, with the knowledge and language I now have, I am better able to describe what I thought at the time.

¹⁶ Lugones (1987) embraces that each person, whether fictional or not, who enters a world, changes that world by their presence and through their interaction within that world. By entering these worlds I become part of the constructions of the multiple worlds of the children and teachers. I animated stories about who I was and what my relationships were within these worlds.

I decide in that moment

I can be great

By being weird

In almost the same moment, I realized that this meant I had possibilities. I was not a permanent fixture in this class and so believed that if I messed up, playful¹⁷, if the children or teachers found me weird or disliked me, this opened new possibilities. I realized that being weird was a story I lived by. To try to live by a different story would not be coherent with who I was. My family was weird, and in this moment I remembered that being weird was a wonderful part of who I was. I could be weird here.

Word Image: Head Daycare Teacher

I feel an ease here

In this world

I started working at a daycare as a senior in high school when living in Provo, Utah. When I went off to college in southern Utah, I was able to work at the same daycare during my breaks and in the summers. After I graduated with my teaching degree and was an apprentice in a first grade classroom, I returned to the daycare to teach and was placed as co-head teacher in the classroom for children in the age range of six to twelve. It was the “school age” classroom. I had experienced the classroom when I worked there earlier as a place of strict order. There were many rules and all

¹⁷ The notion of playfulness (Lugones, 1987) is described in Chapter 2.

children, in my memory, were treated as younger than they were, with rules for talking, walking down the hall, asking for art supplies, and for when and how they could go to the bathroom. They were not treated as people who could figure out appropriate ways to do things without teacher-set rules. From my vantage point in this room, where some children spent up to five hours a day, it seemed that there was no place for their voices to be heard. As someone who had grown up in a family where my voice mattered and was heard, it was not a place where I felt at ease. While some children seemed outwardly content or seemed to enjoy being at this daycare, older children, I felt, were just “waiting out the clock” until they could go home for the day and until they turned twelve and were no longer required to come to daycare. As a young child, I recall that while I enjoyed my time in the daycares, I preferred to be at home by myself or with my dad. As I got older, perhaps ten or eleven, I was angry that I had to go to a place where “children” (anyone younger than me) went. My brother was younger than me and went to the same daycare. My brother sometimes didn’t get along with other children and, although we did not always get along, I felt better being around in case he needed or wanted me. Watching out for him made going to the daycare tolerable. When I was doing my practicum for my teaching degree and as an apprentice teaching Grade 1, there were children who came to school from various “care” facilities. Other children went to after school daycare directly from school. I do not remember hearing students talk about daycare. I knew which students went to a care facility before they went home. Now I was the daycare

teacher, often picking children up from school or receiving children who came from school but did not go immediately home.

My desire was to create a different space. I wanted to create a space where children were the holders of knowledge just as much as I, their teacher, was. I wanted to create a space where they could work out and solve their own problems and take active roles in deciding the nature of that space. I wanted some structure, a daily schedule, and general expectations, with enough flexibility for everything to change at a moment's notice. In retrospect, I was trying to create a space along the same plotlines of the stories I lived with my family.

After several months, I began to tell myself stories that the space I had envisioned created. Everything seemed to be running smoothly, with minimal direction from me. We were not bound by assessments or mandated curricula as schools are. I posted the schedule on the whiteboard: Unwind/Snack, Homework/Reading. While I knew that in other daycare classrooms there were lists of the centers that were open or closed, this did not appear on our schedule. There were the times to go outside and times for cleaning up.

Each day went something like this: at 3:15pm a busload of children arrived and barrelled through the door, filled with post-school excitement as they tossed their belongings into the coatroom. I greeted them at the door. After checking in, they ate a snack, talked to their friends, told stories of their days, and made plans for the time until they went home. My only restriction was that, for thirty minutes, they did

homework or read a book. At first, children were upset by this mandate. Some parents did not want their children to do homework at the daycare, but all supported the reading. After the mandated thirty minutes, the whole classroom was open to them. They explored possibilities in science, put on theater plays, and built with materials of their choice, whatever their imaginations invented. Some children created a fitness boot camp; others performed dramatic readings of books for younger children; almost all played board games and card games. When it was our time to go outside, the only rules were those set by the daycare: no climbing trees, no damage to equipment, and no harming other children.

In the daycare room children could leave our classroom for a book in the library or to visit the bathroom at almost any time, needing only to inform me of where they were going in case someone asked where they were. When problems came up, in the classroom or outside, there was plenty of time to work through it and for me to mediate a conversation between the children as they figured out how to make amends and move forward. Daycares, at least for the school age group, did not have a mandated curriculum or assessments. In my experience, there was no state

official or government agency requiring children to be proficient or develop in any area as there is in Kindergarten to Grade 12 schools¹⁸.

This seemed quite different from the school schedule I had followed during the apprenticeship where the schedule was determined largely by attending to covering the content that was assessed through end-of-year tests. I found much time was comprised of activities in mathematics, writing and reading, the mandated curriculum. There seemed to be little time for art, physical activities, music, emotional development, and social development. Everything appeared to be connected to the standards in Math and English¹⁹.

In the daycare class where I was co-head teacher, the curriculum came from the lived experiences of each person²⁰. At times, a particular child's curriculum was about learning fractions or how to write a persuasive essay to allow "game boy time"

¹⁸ In the United States, school boards at the state level oversee public education. The federal education department mandates curriculum standards and standardized testing. Local and state departments of education and committees determine how those mandates are enacted in individual districts. Child care facilities are not scrutinized in the same way that public education is. While there are federal standards that facilities must comply with, such as an inspection, an approval of equipment and grounds by the state Department of Health is required. If the Out of School Care (OSC) program includes a preschool there are standards provided by the federal government.

In Canada, education is a provincial responsibility. Provinces have control over the mandated curriculum and assessment processes. There are differences across provinces around what is mandated and around assessment processes and policies. Child care is regulated by local and provincial agencies. Each province provides its own standards.

¹⁹ While standards for Math and Literacy or English have changed over the years, in Utah they are similar to the standards in place when I was teaching in Utah. One of the standards in mathematics deals with operations and algebraic thinking. Teachers help students represent and solve problems in addition and subtraction, understand the relationship between addition and subtraction, and add and subtract within 20 among other objectives. The English Language Arts standards involve things such as phonics and word recognition, phonological awareness, using illustrations and details in a text to describe the key ideas, and identifying words and phrases in stories or poems that suggest feelings.

²⁰ Concepts of lived curriculum, mandated curriculum, and planned curriculum are explained in Chapter 2.

every day. At other times a particular child's curriculum was how long a hug should be or what each facial expression meant.

I realize now that this was my telling of what was happening in the daycare classroom. As I recollect my experience I was surprised at how well we worked together to co-compose curriculum. Everyone seemed happy. From my perspective, parents seemed pleased and had more positive stories to tell me about their children, and children had more positive stories to tell at home²¹.

From my experience during my apprenticeship, parents received report cards attempting to show the progress and deficiencies of their children in all of the mandated curricular areas. There were scales and sometimes comments provided by the teacher to show proficiency in math, reading, comprehension, citizenship, and other areas. I recollect these reports as regulatory and as providing a sterile view of a child's learning. There were no report cards in daycare. In my experience the daycare did not provide any kind of quantitative representation of a child's progress. Interactions with parents were made by phone or face to face. There were incident reports when there were injuries or accidents. These reports (formal incident reports or informal phone or face-to-face reports) about the child did not have to do with the acquisition of, or proficiency in, skills in curricular areas but focused on experiences and behaviours. The reports that I gave in the daycare were composed around curricula that was lived out and composed in shared curriculum making situations

²¹ Because we are storied beings who live on storied landscapes (Clandinin & Connelly, 1996; Clandinin et al., 2016), it was clear that many stories would be told at home by children and then recounted by adults. Sometimes those stories travelled to the OSC and the teacher while others did not.

(Connelly & Clandinin, 1988, tcp). One parent, whose children hated coming to the daycare and were often in trouble, came to me and told me how much happier their home had become because her children were no longer so angry about having to be in daycare everyday. I recollect that she said something like, “They seem happier, and they tell me such wonderful stories of their time in your class”. I told her how much I enjoyed having her children in the class. Her oldest boy worked with some of the older children to build an obstacle course for the younger children. There were disagreements along the way, but they had worked the disagreements out among themselves and created an exciting activity for everyone.

The curriculum making²² that the children and I co-constructed in this world was lived. The children and I came with our experiences lived in the classroom together as well as with the experiences that we lived outside of school with families and communities. These lived and told stories of experience shaped the classroom curriculum making²³. I remember a child telling me that at home he learned about all the things his mom used vinegar for. We spent the week experimenting with vinegar. I felt the curriculum-making world that the children and I were co-constructing was a world where children and I could, together, construct what we all wanted this world to be. The curriculum was what we made it.

It was clear to me, always, that these were different worlds – home, school,

²² The conceptualization of teachers as curriculum makers (Clandinin & Connelly, 1992) is explained in Chapter 2.

²³ Curriculum making in schools, homes, and communities as described by Huber et al. (2011) is explored in chapter 2.

and daycare –, each with different curricula that were planned or lived out. Each one of each child’s worlds was unique. I also see that each child’s familial, school, and daycare worlds were different. I began to see, through my experiences with the children, that each family had planned and lived curricula, their own curriculum-making worlds. From my apprenticeship experiences, I knew that children lived in a curriculum-making world at school. I often felt the world of daycare was disregarded²⁴.

Children moved from their school worlds, where the mandated curriculum is valued, where time is scheduled in mandated ways, and where resources are sometimes regulated, to their daycare worlds. Daycare settings also have their curriculum making processes, although they are not mandated and not explicitly identified. This was a world unlike the school or familial curriculum-making worlds. I was not the children’s parent, and I was not always aware of what made up my own personal curriculum. In this daycare curriculum-making world, there was more room for exploring the personal curriculum making that each child and person brought with them.

But now that will change

Now everything will change

There is a new child

²⁴ For years I believed that curriculum making existed exclusively within the walls of school. It was not until much later when reading the work of Paley (1997, 2001, 2004) and Huber et al. (2011) that I understood that curriculum making existed in places other than schools. This is further explained in Chapter 2.

He will change it all

After a few months, I sensed that the children and I in the daycare class felt at ease. Then, I learned there would be a new child coming into our class. I knew that many things could change the curriculum-making world at any moment, but this child, by simply walking in the door, would change everything we had created. I knew this for I had been that child, the one who changed everything by walking in the door. Each time, I brought with me my worlds. I had to learn how to be, as my worlds changed, each time I moved. As a teacher walking into a school, I knew that I was changing things because of how I saw this world of school and how I wanted it to be for others. I changed the curriculum-making world that was lived there.

Does he think himself weird?

Do I?

I wondered how he saw himself. Who did he see himself as being? Was he scared or excited or both? I wondered who he saw himself as being when he was at home and wondered if it was different than who he saw himself as being at school? How would he view the other children? Were the children in the class like children he had known before? Were they socially, culturally, and economically different than the children he had known before? How would the children, already at ease within this daycare curriculum-making world, see this new child? Would they embrace him? As this new child brought his own world with him, his own storied curriculum making worlds, would this excite the other children? I wondered who I saw this person to be,

how I perceived this boy²⁵. I wondered how my vision of this new child in my class would influence how he would experience this world he was about to walk into. How would I change because of the way I viewed him?

What are the worlds he comes from?

Comes from each day?

Who is he when he is not in this class?

What is the story he will tell of this daycare world in his other worlds²⁶?

I wondered how this child was constructed²⁷ in his other worlds. Who did his parents and siblings see him as? What were the stories they told about him that were shaping who he was and was becoming? What were the stories that were told at family gatherings about him? Who did his teachers at school see him as? What were the stories told about him as he moved grades and when teachers talked in the staff room? Who did he see himself to be in these different worlds? I wondered if this child moved through life with a family, like mine, that made going into unknown situations less frightening and uncertain? I wondered where this child came from before coming to daycare in the morning and afternoon: class, home, school, a friend's house or the home of another family member? The only story I had of him was he was new. I was given no other information and so could only imagine who he might be and what his different worlds might entail. Did he move here from some far

²⁵ Arrogant and loving perception (Lugones, 1987) is described in Chapter 2.

²⁶ Narratives shape our worlds and how we see and live within these worlds. This is more fully explained in Chapters 2 and 3.

²⁷ Lugones' (1987) description of how we construct ourselves, how others construct us, and how we construct others is explained in Chapter 2.

off region, I wondered? Was it a place full of people who looked just like him, spoke the same language, and had the same customs? Was it a diverse place, where he and his family were the only ones who saw the world the way they did? Had he lived in the same place all his life? Did his parents both work? Was he an only child whose parents wanted to give him more social experiences, a chance to see other ways of being? I wondered what story this child held of the place he was about to enter²⁸? Did he think it was just a place to go, a place between home and school? What were the stories that he was being told? Did his parents give him reasons about why he had to come to this particular daycare? What were his stories of the other children, of me, and the other teachers? What stories would this child have of himself in this new place? How would he story this experience later in his life? My mind spun with all of these wonders, wonders to which I had no answers. Perhaps even after I met him I would not know. Until he came there would be endless possibilities.

Each person changes a class

And each world within it.

The question is how.

Who will WE be

In our new world

Together

²⁸ Dewey's (1938) theory of experience and its foundational influence to narrative inquiry is explained in Chapter 3.

This was not a world that I had built. It was not my own creation any more than it was any one child's creation. When this new boy came, he would not change this world to be "His" world. It was a world that we had composed, together²⁹. There would be worlds within worlds, between this boy and I, between him and every other child, and each would be a co-composed creation. I knew that this child would change this daycare classroom world. Each world that this child and I constructed together would be changed. He would change my worlds and who I was within it. He would change his own world(s) by coming here as we all co-composed something different. He would change how I viewed my own stories, the stories that I lived by³⁰ and curricula that I would make. Who would I become and how would my stories to live by change? I wondered about each individual but also about who we were continually becoming, together.

Coming to the Inquiry Puzzle

Inquiring into these experiences I become aware of the many worlds, in Lugones' sense of worlds, that I inhabited. As a child I traveled among home, school, and daycare worlds. The world of my family was brought, in part, with me as I entered school and attempted to live within the stories of school and school stories

²⁹ The children and I were curriculum makers (Clandinin & Connelly, 1992) by deciding what would be valued in this world we were creating. Often, teachers are credited as the curriculum makers, deciding when a curriculum is changed. Here, the world and the curricula lived out in that world begins to change by the introduction of a new child. I as the teacher then become one of the many curriculum makers shaping this new world.

³⁰ Clandinin and Connelly's (1999) term "stories to live by", a narrative term for identity, is described in Chapter 2 and 3.

(Clandinin & Connelly, 1996). I lived stories of movement as I traveled between many different worlds: home (in many different cities), schools, daycares and other care facilities. Each move allowed me to think about who I was and who I wanted to be. Each time I packed and unpacked my room, my books, trinkets and toys, I was deciding who I would become. Throughout every variation, I animated my family's sustaining story of "weirdness" which allowed me to be playful in each world I entered and created. At home there was a familial curriculum that, I imagine at times, bumped with the imposed stories, curricula and expectations of how to be in school. At daycare I lived outside the stories of school.

As I started my teaching apprenticeship, I once again had to negotiate multiple worlds, but now as a teacher and adult. I was unsure how to live the story of weirdness now that I was, in part, positioned by myself and others as a character in the story of school. How was I going to be playful if I had to keep to a strict timetable and teach to non-negotiated, mandated curriculum standards? I became aware of the students and how their presence impacted the stories of school in which I was complicit. I saw these stories as fully contained within the four walls of the classroom. I knew that my students had lives that happened before and after being in my class; however, in my stories at the time, I had nothing to do with their experiences outside of school. I was concerned with the stories being lived within my classroom. I needed to figure out who I would be in that classroom space so that I could teach students. I was weird, and this allowed me to be playful, "not worrying

about competence, not being self-important, not taking norms as sacred and finding ambiguity and double edges a source of wisdom and delight” (Lugones, 1987, p. 17). My memory is that I hoped to provide a space for the children to explore who they were and were becoming.

When I became head co-teacher in a school-age classroom in a daycare, I was once again confronted with multiplicity. My experiences as a child at school and daycare, as well as my experiences of being an elementary school teacher, had changed how I viewed daycare and allowed me to see the children in my classroom differently. I was able to see the multiplicity of their lives alongside those of their parents, their school teachers, and my own. I realized how little I had taken into account the lives of my students when I had been positioned as teacher in the kindergarten to grade 12 classroom. At the time, school was just the place where the children came from and home was the place they went when they left. I realized that the experiences of children who were co-composing their lives were not considered or perhaps acknowledged by adults. I worked to develop with the children a lived curriculum which was the dominant curriculum.

After coming to graduate studies at the University of Alberta, I inquired into my stories as a child, of becoming a teacher, and as a daycare teacher, and the many worlds that I inhabited. I began to wonder about myself as a child and how I negotiated who I was and was becoming in three different worlds: home, school, and daycare. Turning outward, how did other children experience living in a home world,

a school world, and a daycare world? Did children experience these as different worlds? Who were they in these different worlds? How did their experiences in one world influence their experiences in the other worlds they inhabited? I wondered how they saw themselves and how this was influenced by each world. Who did they see themselves as being and who did they see their parents and teachers as being within these worlds?

I thought about my parents, who were alongside me as I traveled among my diverse worlds. I wondered about the experiences of parents, who must negotiate, alongside their children, the worlds that their children inhabit. Did they feel as though they were negotiating the worlds of home, school and daycare along with their children or were these simply places that they sent their children? How did parents see who they were in these worlds? Who were they becoming through their experiences alongside their children in these worlds?

As my thoughts turned to my experiences as a daycare teacher in Kindergarten to Grade 6 classrooms, I wondered about how other teachers saw themselves. Who were they becoming? I wondered about the daycare teachers and how they saw their daycare world in which they were often the only adult? Was it shaped by different stories than the stories of homes and schools? Who did they see themselves as being in relation to each child's home and school worlds? I wondered who daycare and K-12 teachers were becoming through their experiences with children, their families, and the stories of school.

Finally, I wondered about the experiences of children within these different worlds. How might inquiring into these experiences deepen teachers' and researchers' understandings of how children, families, school teachers, and daycare teachers experience the worlds of home, school, and daycare.

Research Puzzle

These wonders about my experiences as a child in my familial worlds, my school worlds, and my daycare worlds, as well as my experiences as a teacher in a school world and in a daycare world, formed the puzzle for my doctoral research. I hoped to learn about the curriculum-making experiences of children within their familial and daycare worlds. I hoped to further understand these experiences by hearing the stories of the experiences of parents and daycare teachers who lived alongside these children.

It might be easy to view daycares and after school care facilities as a commentary on modern times. That, however, is not the intent of this research. They are the worlds in which many children live and are as dynamic and complex as any world. It is my hope that this research will not show a single story of daycares, daycare teachers, parents, or the children who go to daycare and after school programs but to be able to play within the possibility of these multiple worlds that children inhabit and travel within.

In this first chapter, I inquired into my beginnings as a child who went to daycare as well as my work as a teacher in an after school/daycare facility. I describe

how these experiences brought me to my research puzzle and continue to shape my wonderings. In the next chapter I share some of the theoretical influences that have influenced my thinking around this research puzzle.

Chapter Two – Theoretical Understandings of Curriculum Making and World

Making

The theoretical concepts of curriculum making (Clandinin & Connelly, 1992) and worlds and world travelling (Lugones, 1987) shape the focus of my research. These concepts emerge out of lines of inquiry that came together to shape my research. They helped me as I imagined and lived out this narrative inquiry alongside participants, inquiring into the experiences of children, parents and daycare teachers within the always-changing curriculum-making worlds they inhabited.

What is Curriculum?

Curriculum is a contested term. It is most often used to describe a course of study taught in schools (“Curriculum”, n. d.), the books and documents that are produced by government or other governing bodies to outline purposes, objectives and outcomes. However, after I left my undergraduate teacher education program, I began to understand the more complicated and contested views of curriculum. I was exposed to curriculum scholars who looked beyond a singular view of curriculum as a course of study. During my first two years of graduate study at the University of Alberta, I was confronted with the question of “what was curriculum?”. I had no idea how contested this term is. I was asked to read curriculum theorists such as Tyler,

Bobbitt and Eisner³¹.

Tyler (2009) described curriculum in terms of its purpose, the experiences of learning, how those experiences were organized, and how they were evaluated. This definition, which appealed to me early on, allowed me to view curriculum beyond the curricular documents that I had been given as a school teacher. He used four questions through which to view curriculum: “What educational purposes should the school seek to attain? What educational experiences can be provided that are likely to attain these purposes? How can these educational experiences be effectively organized? How can we determine whether these purposes are being attained?” (p. 69). Though Tyler suggests these questions as a way to think about curriculum, “No attempt is made to answer these questions since the answers will vary to some extent from one level of education to another and from one school to another” (p. 69).

Bobbitt (2009) wrote about curriculum in terms of its social efficiency, taking curriculum as something to be scientifically attained in order to develop productive citizens. He defined curriculum in two ways: “it is the entire range of experiences” as well as “the series of consciously directed training experiences that the schools use for completing and perfecting the unfoldment” (p. 17). For me, Bobbitt’s views of curriculum were incomplete and lacking the multidimensionality of other theorists.

³¹ There were other theorists that I read in my graduate education program. I included Tyler because reading some of his work first allowed me to view curriculum beyond the document, as something to be questioned and evaluated. Reading Bobbitt, I felt that his view of curriculum was incomplete, and I didn’t view curriculum as something that could be reduced to a scientific process. Later in my graduate education, Eisner showed that curriculum was not just one thing, but multiple curricula could be enacted. While I read many theorists, these three best represent my shifting understanding of curriculum over time.

As I read Eisner (2002), who wrote of curriculum as not just the mandated curriculum but the explicit, implicit and null curricula, I saw curriculum as more than the objectives mandated by government. For Eisner, “the formal program of the school, the program that is planned, taught, and graded, constitutes the school’s explicit curriculum” while the “hidden messages are...the implicit” curriculum. The null curriculum is “what is absent from the school program, what students in schools never have the opportunity to learn” (pp. 158-159). It was the notion of the null curriculum, the curriculum that was not taught but could be “as important in someone’s life as what is taught, whether explicitly or implicitly” (p. 159) that began to awaken me to the understandings of curricula outside of the mandated program of studies that so often directed what happened in classrooms.

Awakening to a Lived Curriculum

As I was awakening to different scholars’ interpretations of curriculum, I read Ted Aoki (1993), who called the curriculum document that shaped many of my education objectives during my life the mandated curriculum. Aoki described lived curriculum as “not the curriculum as laid out in a plan, but a plan more or less lived out” (p. 257). In other words, curriculum encompassed the living of a person’s life. Just as my family experiences taught me who I wanted to be as we moved from place to place, everything lived by a person was curriculum. Through Aoki I came to view my experiences at daycare, as a child, and as a teacher, differently. I saw how these

experiences were a living curriculum³². The curriculum as mandated often originates outside the classroom from the efforts of curriculum planners. The lived curriculum is in the meeting of the experiences brought into the classroom by children and teachers. There is never just one lived curriculum but a multitude that comes with each child and teacher into the classroom (Aoki, 1993). The curriculum as planned and the curriculum as lived are experienced within classrooms.

It was Aoki's notions of curriculum as something lived helped me to understand Connelly and Clandinin's (1988, the idea of curriculum) notions of curriculum as life making, as a "life course of action":

Curriculum is often taken to mean a course of study. When we set our imaginations free from the narrow notion that a course of study is a series of textbooks or specific outline of topics to be covered and objectives to be attained, broader and more meaningful notions emerge. A curriculum can become one's life course of action. It can mean the paths we have followed and the paths we intend to follow. This broad sense of curriculum as a person's life experience is behind the idea of this book captured in the subtitle *Narratives of Experience*.

(Connelly & Clandinin, 1988b, p. 1)

³² This is not to say that my experiences were not also shaped by other curricula, the mandated curriculum of school, the planned curriculum from daycare teachers and school teachers, and other curricula I was not aware of.

I began to awaken to the idea of a person's life experiences as a form of curriculum that was lived out by teachers and students in schools. It was the works of Connelly and Clandinin, and Aoki, that helped me to see that there were multiple curricula being lived out in people's experience within schools.

Connelly and Clandinin conceptualized teachers as curriculum makers and their knowledge as "embodied, temporal, relational, contextual" (Rosiek & Clandinin, 2016, p. 299). Connelly and Clandinin acknowledged "the centrality of the teacher as an active participant in classroom curriculum and in research and development" (p. 299). While I was teaching, I saw the curriculum as the large document given to me by the school district and the role of teacher as conveying information as laid out by the curriculum document. As the school boards put into place scripted curricular programs and materials, this notion of teacher as a dispenser, and not maker, of curriculum was reinforced. However, as I began to see myself as a curriculum maker, Connelly and Clandinin's (1988) notion of curriculum making resonated with me and I also began to see that students were also curriculum makers, as they suggested. I resonated with their view of curriculum as "an account of teachers' and children's lives together in schools and classrooms" (Clandinin & Connelly, 1992, p. 392).

I was intrigued by their idea of curriculum as a dynamic process, not just a document to be followed or modified. I thought back to my time teaching in daycare. As a daycare teacher, I thought of daycare as a place of possibility, where interests of children could be explored, and new wonders could be discovered because there was

no curriculum to be followed. While there was no mandated curriculum, there was curriculum being lived out and experienced, and I had, without intention, been part of that process as a curriculum maker. I worked hard to allow space for the children and I to work together to shape our classroom, co-composing the lived curricula. I was not alone in this endeavour. I felt that the children in the classroom had joined me in creating the experiences that we shared, making the curriculum alongside me and so shaped my view of children as knowers, in the same way that Connelly and Clandinin conceptualize teachers as being planners of curriculum shaped by their personal practical knowledge (Clandinin & Connelly, 1988, 1992, 1994, 1996; Connelly & Clandinin, 1988a, 1988b, 1999).

Teachers as Curriculum Makers

In the 1980s, theorists such as Clandinin and Connelly championed the idea that teachers were not only dispensers of the mandated or planned curriculum but active creators of curriculum within their classrooms:

The idea that teachers were composers, creators or makers of curriculum emerged from three different theory frameworks: curriculum-as-enacted, curriculum-as-lived, and curriculum-as-experienced.

(Rosiek & Clandinin, 2016, p. 299)

In *Teachers as Curriculum Makers* (1992), Clandinin and Connelly describe how they came to view curriculum beyond the commonly understood notion of it as simply a course of study. Working from a Deweyan perspective and informed by the work of curriculum scholar Joseph Schwab (1973), they explored how teachers are active makers of curriculum within their classrooms.

We began by suggesting that curriculum might be viewed as an account of teachers' and students' lives together in schools and classrooms. We came to this view by erasing the distinction between curriculum and instruction, between ends and means. It is a view in which the teacher is seen as an integral part of the curricular process and in which teacher, learners, subject matter, and milieu are in dynamic interaction.

(Clandinin & Connelly, 1992, p. 392)

Connelly and Clandinin suggest that in order to view teachers as active makers of curriculum, it is important for teachers and researchers to return to their own stories, "the person's past experience, in the person's present mind and body, and in the person's future plans and actions" (1988b, p. 25), in order to see the ways in which they are making curriculum alongside their students in their classrooms. They also attended to the contexts in which teachers worked and wrote of those

contexts as professional knowledge landscapes.

I had not been aware of the personal, practical knowledge that I was developing, influenced by my past experiences, my intentions for the future, and my present contexts. I had also not been awake to what Connelly and Clandinin (1999) called “stories to live by”; a narrative term that refers to “identity, [and] is given meaning by the narrative understandings of knowledge and context” (p. 4). I had not been awake to the stories that the children and I were living, the stories that we lived by, on the landscapes we shared.

As I pondered these ideas, I began to see myself as a curriculum maker. My experiences had mostly been as a teacher in daycare and afterschool programs, which gave me a knowledge that “is not found only ‘in the mind.’ It is ‘in the body.’ And it is seen and found ‘in [my] practices” (Connelly & Clandinin, 1988b, p. 25). I began to see how what Clandinin and Connelly were saying about teachers in schools was relevant to me as I taught in outside-of-school classrooms on different landscapes (Clandinin & Connelly, 1996). I, much later in my graduate program, began to see myself as a curriculum maker, and the children in the afterschool program as curriculum makers alongside me. As I read about the many different kinds of curricula experienced within schools, I viewed it as reaching far beyond the place of school to places like the one I had taught in, that is, daycare places.

Curriculum Commonplaces

Schwab (1973) provided Connelly and Clandinin with a way to view

educational situations and experiences within classrooms. Through the four commonplaces, subject matter, teacher, learner, and milieu, Schwab provided a way to view the commonplaces as “parts of a situation...not static elements ... instead, in a fluid state of interaction” (Connelly and Clandinin, 1988a, p. 7). Schwab (1973) says of these commonplaces that “subject matter” includes the materials specific to the discipline that is being taught (p. 502). Learners are the “beneficiaries of the curricular experience (p. 502), teachers have experience with the “scholarly subject matter” (p. 504), and the milieu includes “the school and classroom in which the learning and teaching are supposed to occur” (p. 503). As Connelly and Clandinin (1988a) note, all curriculum situations are bounded by the four commonplaces, each are present in every curriculum situation.

As I revisited my narrative beginnings as a child at daycare, and then as a teacher in an afterschool program, I began to see subject matters emerge. I had not been aware of them at the time, but the experiences that the children and I brought, as well as the materials within the classroom, shaped the subject matter in the class as well as the subject matter that emerged for each child. Though I had carried the title of ‘teacher’, the children and I taught each other, each of us having knowledge in different areas to share with the others. Similarly, the children and I were learners as we learned from each other and made curriculum together and constructed the stories lived in the classroom. I had felt, when I had been teaching in the daycare, that the room itself was special because the children and I had some control over what it

looked like as we moved furniture, created centres, and made and displayed art work. I came to see how there were wider and nested milieus within the classroom. Each child and adult impacted the curriculum making within the class. I began to use the commonplaces to inquire into my experiences and began to use them to understand the experiences of other teachers and children.

Curriculum Making Outside of School

What if we were to go back to Harris' definition of education and consider the curriculum as the accumulated wisdom of the race, to be made available to individuals through a variety of institutions in a variety of modes?

(Cremin, 1971, p. 218)

As I began reading the work of Vivian Gussin Paley (1997; 2001) and Huber, Murphy and Clandinin (2011), I began to awaken to the notion that curriculum making happened outside of schools. Paley, through her observations and interactions with the children in kindergarten and nursery school classes at the University of Chicago Laboratory Schools, made visible the curricula that the children lived out individually and collectively as a class. Paley does not call what she and the children did "curriculum making". However, through her experiences with the children, she helped me awaken to the curriculum making in her preschool classes as the children brought stories of home and community into the classroom.

Homes, families and communities outside schools are not typically seen as places for curriculum making, but for Huber et al. (2011), children learn intergenerational curricula in these places outside of school. Huber et al. highlight that the home and family are sources of learning for children of all ages to learn about how to be and who people are becoming through the stories lived and told. As Huber et al worked with developing new understandings of places of curriculum making, they used Cremin's work (1971) to support their view of curriculum as being made outside of schools and classrooms:

None of these points, of course, would deny the need to hold some larger conception of a desirable curriculum (or curricula) constantly in mind; but that larger conception can never take the place of an equally necessary understanding of the diverse processes by which individuals come to share the knowledge, values, skills, and sensibilities embodied in such a curriculum.

(Cremin, 1971, pp. 219-220)

Cremin points out that while one could view curricula as a curricula designed by governing bodies, one must also consider that it is the curricula that is lived out between those who inhabit multiple places that is vital to explore. Within shared curriculum making experiences, knowledge, values,

skills, and the stories that we live by as people in relation, are made, lived, and embodied. This is not a curriculum that is directed from a document but is lived much in the same way that Aoki (1993) speaks of curriculum. Cremin (1971) also suggests that curriculum is not only lived in schools but in many places outside of school.

Drawing on Cremin, Huber et al. (2011) named the curriculum being made in homes and families as “familial curriculum-making” which is distinct from school curriculum making. They note that at times familial curriculum making is overwritten by school curriculum making. The lives, and therefore the curriculum that children and adults make in and out of schools, are complex as lives move “over time, within and between the multiple places, experiencing multiple situations and interactions with multiple people with whom she is in differing kinds of, and shifting, relationships” (p. 51). As families individually and collectively negotiate the complexities of multiple worlds, familial curriculum is made.

Research on Curriculum Making Outside of Schools: Paley, Houle, and Lessard

In Mrs. Tully’s room, one is pulled along by a comforting and continuing narrative in word, motion, book, and song. She knows the landscape well, having followed it back to her earliest memories. I have come to watch the youngest storytellers, but what I see is the reincarnation of home and the invention of theater.

(Vivian Gussin Paley, 2001, p. 11)

Paley's observation about Mrs. Tully suggests that the teacher's "earliest memories" are the starting point for her interactions with the children and adults in the classroom, who make curriculum by viewing children and adults as knowers and as vital in the curricular making processes. Paley's work focuses on the experiences that children, their families, and teachers have. While most of Paley's work deals with her time as a school teacher in kindergarten and preschool classes, she begins to see school differently when she enters Mrs. Tully's classroom, a room that is unlike other rooms with which Paley is familiar because it is a child care centre.

I am shown to a chair and immediately there are eight two-year-olds speeding around me, each going in a different direction... Big soft pillows on the floor cushion their tumbles and adult laps offer further comfort, but the stop and go rhythm is unlike anything I am used to in a classroom. This is uncharted territory for me... It is a doll corner in motion and the children themselves are the dolls, carrying supplies in buggies and baskets to every other corner of the room.

(Paley, 2001, p. 2-3)

Paley's work often acknowledges the intersection between home and school, as well as the intersections with other areas of children's lives. In *The Girl with the*

Brown Crayon, Paley (1997) shows the interrelationships that family, and the stories they tell, have on who children see themselves as. In each of Paley's books, she demonstrates the interconnected worlds of home, school, and places like daycare and preschool. Paley conveys how teachers and parents, along with children, experience these worlds. Paley comes alongside the children that she works with, and through their experiences and her conversations with them she is able to gain insight into how children's curricula sometimes bump up against the institution of school, how the worlds of home and school or preschool impact each other through cultural stories and experiences. She shows how the worlds of home, school, and those other places where children spend time influence each other when children begin to develop their stories to live by (Connelly & Clandinin, 1999), while their parents and teachers have the opportunity to re-examine their own stories. Paley's work helped me to re-examine my own stories as a child in daycare, as a teacher in daycare, and as a teacher in elementary school.

As she taught in a grade one classroom, Houle saw children struggle to learn to read. In her doctoral work, her research puzzle was framed around the stories that children, families, and teachers tell themselves when children do not begin to read in grade one. While the study deals with the experiences of children who struggle with reading, Houle inquired into how children, families, and teachers negotiate their identities when things do not go the way they had imagined they would. The purpose of Houle's (2012) study was not to discover a process for teaching literacy or how to

get children to read effectively but to understand the experiences of children who are identified as having trouble in reading. Houle's work helped me to think about how I might come alongside school age children and think about their experiences as well as the experiences of their OSC teachers and families.

Using narrative inquiry methodology and concepts of familial curriculum making (Huber et al., 2011), Lessard (2014) came alongside three Aboriginal youth and their families. In his study he named two worlds of curriculum making, school and family. He was able to see how family and other relationships from their community sustained the youth and impacted the intergenerational stories that influenced their curriculum making experiences inside and outside school.

Works from scholars like Paley, Houle, and Lessard are rare within curriculum research, because such research is typically focused only within the bounds of school, and when familial curriculum was considered, it was in relation to school curriculum making. Curricular experiences made outside of school, or not in relation to school, appeared to be absent.

Maria Lugones' Concepts of Worlds and World Travelling

In 2010 I read Maria Lugones (1987) for the first time. As my views of curriculum were deepening, Lugones' ideas provided the foundation for my research puzzle of learning about the experiences of children outside of school. Lugones introduced me to the concepts of each person existing in many worlds and of the possibility of travel from one world to other worlds, perhaps inhabited by someone

else. Lugones, talking about traveling to her mother's world says, "Only through this traveling to her "world" could I identify with her because only then could I cease to ignore her and to be excluded and separated from her" (p. 8). Lugones described multiple worlds by noting that

For something to be a "world" in my sense it has to be inhabited at present by some flesh and blood people... One can "travel" between these "worlds" and one can inhabit more than one of these "worlds" at the very same time.

(Lugones, 1987, p. 9-11)

It was this idea of worlds that helped me form my research puzzle. I wondered about my own worlds as a child and as an adult. I thought about the imaginary worlds that I have taken with me throughout my life and wondered about the worlds that children are beginning, in their early years, to construct and take with them as they travel to new worlds.

Lugones described world traveling as living in different worlds where we construct ourselves, and are constructed by others, differently. For Lugones, as a woman of color, an 'outsider to the mainstream', world traveling, that is, living in or traveling to, different worlds was a necessity. Lugones wrote "those of us who are 'world'-travelers have the distinct experience of being different in different 'worlds'

and of having the capacity to remember other ‘worlds’ and ourselves in them” (p.8).

As I read about Lugones’ experiences as a woman of color and a daughter who was trying to understand her mother, her world, and her experiences, I thought about my own experiences alongside children. As a feminist, Lugones uses her developing awareness as a daughter in relation to her mother, and as a woman of color to reveal the ways she was taught to view others arrogantly. She identifies multiple worlds and works to view others lovingly, including her mother, by traveling to their worlds as a way to understand them as well as herself. I realized that, through Lugones’ words, I was beginning to understand my experiences as a teacher in daycare differently.

Lugones (1987) describes how men and women have suffered through being perceived arrogantly, most often because of race or socio-economic class. Arrogant perception occurs when we fail to view others, or ourselves, lovingly. Lugones asserts that perceiving others arrogantly and lovingly is something that is learned and taught. In order to perceive others lovingly, a person needs to learn how to “travel” to another’s world.

Feeling safe comes from Lugones’ (1987) notion of feeling at ease within a world. I knew my place within my familial world and felt at ease with the stories of who I was within this world. This gave me the courage to go into situations where I was, as Lugones describes, in a state of dis/ease. Lugones talks about the ability to be the fool, which comes with feeling at ease within a world.

Playfulness is, in part, an openness to being a fool, which is a combination of not worrying about competence, not being self-important, not taking norms as sacred and finding ambiguity and double edges a source of wisdom and delight.

(Lugones, 1987, p. 17)

Looking back, however, I see that my wonderings were about being playful, playing the fool, and playing in ambiguity to find out who I was going to be, and who I could be, in this world. Lugones talks about worlds in terms of personal worlds that travel with us as well as being able to “world travel” to the worlds of others such as family members and other people. For me, my familial world was one in which I animated a construction of myself as “weird”.

Revisiting the Puzzle

In this research I wanted to learn about the curriculum-making experiences of children within familial and daycare worlds. I wanted to further understand their experiences by hearing the stories of the experiences of parents and daycare teachers who lived alongside young children.

Perhaps it might seem that this is not an urgent issue. However, children spend a significant amount of time, before and after school, in out of school care (OSC) places (America, 2012; America, 2016; 3PM, 2014). These are dynamic and

complex places and with the growing number of children that enter these places, children's experiences within them must be considered thoughtfully.

A Review Of The Numbers

My brother and I consistently attended day cares as we grew up. As I searched for government and census reports that showed the numbers of children in child care over the past few decades, I realized that there were few resources for me to draw on, especially in Canada.

Canada

The 2006 report compiled by Statistics Canada in their Children and Youth Research Paper Series (Sinha, 2006), provided an overview of child care with respect to children ages six months to five years old. During 2002-2003, about 54% of children attended child care that was not supervised by a parent. Eight years earlier only 42% of children attended child care, indicating a rapidly increasing rate of children in child care. The numbers varied depending on family income, background, and family situation.

This information suggests the importance of better understanding the experiences of children, parents and teachers as they move from schools to day cares to homes.

Chapter 3 – Narrative Inquiry: A Relational Methodology for the Study of Experience

As I began understand the multiple constructions of curriculum and Lugones' notions of worlds and world traveling, I was introduced to narrative inquiry as a methodology to further understand experience.

The study of experience as story, then, is first and foremost a way of thinking about experience. Narrative inquiry as a methodology entails a view of the phenomenon. To use narrative inquiry methodology is to adopt a particular view of experience under study...

(Connelly & Clandinin, 2006, p. 375).

Narrative inquiry as defined by Clandinin and Connelly is experiential and relational and required me, as researcher, and the participants to engage in this work together. Narrative inquiry is "both phenomena under study and a method of study" (2000, p. 4). Clandinin and Connelly came to this view of narrative inquiry through their work with Dewey's (1938) theory of experience, a theory that became foundational to narrative inquiry.

For Dewey, "all genuine education comes about through experience" (1938, p. 25):

Experience does not go on simply inside a person. It does go on there, for it influences the formation of attitudes of desire and purpose. But this is not the whole of the story. Every genuine experience has an active side which changes in some degree the objective conditions under which experiences are had.

(Dewey, 1938, p. 39)

Dewey reminds me that people's experiences shape how they view the past and their intentions for the future. Past experiences impact future experiences. Dewey identified two criteria for experience, interaction and continuity enacted in situations. Situation and interaction, for Dewey, are inseparable.

An experience is always what it is because of a transaction taking place between an individual and what, at the time, constitutes his environment... The environment...is whatever conditions interact with personal needs, desires, purposes, and capacities to create the experience which is had.

(Dewey, 1938, p. 43-44)

Continuity and interaction "intercept and unite" (p. 44) and become inseparable, that is, the "longitudinal and lateral aspects of experience" (p. 44).

...because of the principle of continuity something is carried over from the earlier to the later ones. As an individual passes from one situation to another, his world, his environment, expands or contracts... What he has learned in the way of knowledge and skill in one situation becomes an instrument of understanding and dealing effectively with the situations which follow.

(Dewey, 1938, p. 44)

Crites (1971), like Dewey, views experience as not simply events that are disconnected from environment, people, or time. Crites writes that experience has a narrative quality (1971). Crites uses music as a way to describe the impact of stories on experience, and that, “experience is moulded, root and branch, by narrative forms” (p. 308). It is through the stories each person holds, that experiences are had, and more importantly, the way that past experiences are viewed and future experiences are constructed. Crites goes on to say, “if experience has the narrative quality attributed to it here, not only our self-identity but the empirical and moral cosmos in which we are conscious of living is implicit in our multidimensional story” (1971, p. 307). For Crites, experience is a multidimensional thing that influences our identity as well as the way we view the world around us. Narratives are the way that coherence through time, from experience to experience, becomes visible. Crites (1971) describes

experience as essentially narrative, “by the way [they are] brought up, by the people among whom he has lived, by his training: by his experience” (p. 292) is one's life understood narratively.

Dewey and Crites suggest that experience has a narrative quality. Clandinin and Connelly (2000) write that we live “storied lives on storied landscapes” (p. 8) and experiences make up the narratives of our lives. Narratives shape our worlds and how we see and live within these worlds.

Three-Dimensional Narrative Inquiry Space

The theoretical view of experience expressed by Dewey provided the basis for Clandinin and Connelly's three-dimensional narrative inquiry space (with dimensions of temporality, sociality, and place). Through working in the relational three-dimensional space with participants, researchers go inward and outward with participants attending to thoughts and emotions as well as to existential events and people who impact our experiences. Researchers go backwards and forward in time as we, narrative inquirers, revisit stories and experiences from researchers' and participants' pasts and imagine new stories and experiences that we might live in the future. This is also how narrative inquirers see continuity, as Dewey describes. Finally, researchers and participants are always situated within place. As researchers and participants work in the field, compose field texts and compose interim and final research texts, narrative inquirers are attentive to these three dimensions as a way to inquire fully into the experiences of participants and their own experiences.

Being attentive temporally directs attention to “life as it is experienced in the here and now but also with life as it is experienced on a continuum” (Clandinin & Connelly, 2000, p. 19). Time is continually unfolding and allows experiences to be viewed differently. Time is not understood as a linear thing (Huber, Murphy, & Clandinin, 2003) that people live through but is something fluid, allowing us to exist simultaneously in the past and present, and imagine possibilities of the future, just as I experienced my childhood, myself as a teacher in school, and as a teacher in daycare, simultaneously, while inquiring into those experiences as a way to imagine future ones.

Clandinin and Caine (2013) note that, “Sociality directs attention inward toward the participants’ and researchers’ thoughts, emotions, and moral responses and outward to events and actions” (p. 167). What this understanding calls me to attend to is not just events or actions of participants and myself but the thoughts and emotions that compel us to participate in those actions and how we then interpret those events. Sociality also directs attention to the relational between researcher and participants.

The narrative dimension of place “directs attention to places where lives were lived as well as to the places where inquiry events occur” (Clandinin & Caine, 2013, p. 167). Place does not only refer to the geographical location where events take place but also brings with it memories of time and sociality and help to give each context and depth. As we live through time, have new experiences, tell new stories, places travel with us along with the people that were with us in those places (Clandinin &

Caine, 2013). As I revisited my experiences as a child, I came to see how each place that I and my family lived, were carried with us as we moved to new places, impacting the events and interactions as we moved from geographical place to another geographical place.

Clandinin and Connelly (2000) describe four key terms that structure a narrative inquiry. We live stories composed over time. We also tell stories of these lived stories. Through inquiry into lived and told stories we engage in a process of retelling stories, that is, retelling them with new insights and new understandings. Stories change in the retelling. Eventually we may begin to relive stories in ways congruent with retold stories. However, in narrative inquiry while we may be aware of our own relivings as a result of engaging in narrative inquiries we do not often see participants reliving their stories as stories are relived and retold over time, sometimes over time that exceeds the length of time we are alongside participants. The stories that shape who we are do not have beginnings, middles, or ends, but continue to be lived, told, retold, and sometimes relived. The experiences I underwent as a child at daycare and school shaped me. I have retold and relived those stories from my childhood experiences in different ways as I became a teacher, a daycare teacher and a researcher.

Because narrative inquiry is ongoing and requires participants and researchers to be reflective and reflexive, revisiting narrative beginnings, past experiences and inquiry into their stories to live by, it was vital for me to inquire into my narrative

beginnings as a child in daycare alongside my family and as a teacher in daycare alongside children and their families. This allowed me to attend to the experiences that brought me to my research puzzle of inquiring into the experiences of school age children, and their families, outside of school times and places. It was through continually inquiring into these narrative beginnings that I came to, and continue to attend to, the research puzzle and to who I am in relation to my research puzzle.

Designing the Inquiry

Participants and timeline

Clandinin and Caine (2013) note that in designing a narrative inquiry the researcher must imagine the study, the processes, questions, texts, relationships, and possibilities before entering a field or meeting with a participant:

As we design narrative inquiries, we need to imaginatively place ourselves amidst possible lives of potential participants. In so doing, we are attentive to the imagined temporality, sociality and places of participants' lives.

(p. 170)

When I began to imagine this study, I realized that there were many possible ways I might go about conducting the research. There were layers of complexities in setting up a study through which to understand the experiences of children, their

parents, and daycare teachers. I began by imagining how I would choose a particular daycare. Because my research puzzle dealt with children who attended school, I looked for after school programs for children ages 7-11. I was aware of some programs that advertised “after school programs” for kindergarten children but did not include children who attended grades one to six. I also looked for facilities that were not located within an active elementary school. I came to see how important this decision was, watching the children move from one physical place to another one, in terms of the curriculum-making experiences. At the time I had imagined that programs located within an active elementary school would not also provide a summer program. I made no attempt to find facilities with a specific population, socio-economic, educational, cultural or racial focus. Through government aid programs (Services Canada, 2013), diverse families with different backgrounds, ethnicities, language abilities and economic statuses, are able to attend daycares located in different demographic areas.

In September 2013, as I imagined the proposal for my doctoral research, I felt I did not have sufficient experience with the daycare situations in Edmonton. I sought a daycare program that was similar to the one in which I had taught in Utah. I was fortunate enough to find a daycare in south Edmonton that was located across the street from an elementary school that had an afterschool program for children ages 7-11.

In October 2013, I arranged to meet with a director of the daycare, and we discussed the possibility of me coming to observe in the Early Learning Centre and the Out of School Care classroom once a week. While I made it clear that I was not coming in an official research capacity, I explained that I hoped that this experience would help me in designing and conducting my doctoral research. I was invited to observe and participate in the daycare as soon as I read the employee handbook, which all volunteers were required to do, and complete a criminal records check, also required by the daycare and government. In October 2013 I began to visit the daycare once a week. I was first introduced by the director to all of the teachers in the Early Learning Centre. I was invited to observe the class for those children who would be attending the kindergarten class the next year. I spent two weeks observing in this class in the ELC before asking to be introduced to the Out of School Care (OSC) class. In December 2013 I began visiting the OSC weekly.

This time in the daycare was important, allowing me to build relationships with the OSC and ELC teachers, the children, and the administrators of the daycare in addition to observing a new setting. While I wondered at the possibility of being able to negotiate conducting my research at this facility, I was simply an observer ‘from the university’. When I had negotiated coming to the daycare, no timeline had been discussed. There was not a pre-arranged date when I would stop observing, though I had hoped that I would continue through the end of the school year. Unfortunately, my participation in the daycare ended abruptly in March 2014 due to family issues. I

worried that I had damaged my relationship with the daycare when I called to inform them that I would no longer be coming to the daycare.

From volunteer observer to participant observer

By December 2014 I was ready to begin my research and sought an afterschool program. Because I had ended my relationship with the daycare where I had observed nine months earlier, I worried that they would not want me to return to their facility. I tried and failed to meet with directors of other daycares with afterschool programs and so resolved to call the original daycare site to see if there was a possibility of doing my research there.

In January 2015, I scheduled to meet the director of the daycare, the same person I initially negotiated observing in the daycare with in 2013. I knew that child care tended to have a good deal of turnover in the staff and children, and so I wondered if the director would remember me at all. When I walked into her office, I was surprised to see that, not only did she remember me, but she seemed happy to see me, hear about what I had done since I left the daycare, and was eager to hear about my research. I had brought with me the consent forms and information letters and my research proposal in case the director or the teachers wanted to look at them. We discussed that the participation of daycare teachers would be entirely by their choice and they could choose to no longer participate at any time. The director was happy to introduce me to the OSC teachers and children. She informed me that two new

teachers would be starting soon and suggested that I wait a few weeks so that the teachers had a chance to become accustomed to the class.

My first day in the OSC was on February 4th, 2015. From February 2015 to May 2016, I visited the OSC approximately 50 times. I began by observing the class, choosing to allow the children time to become comfortable with my presence in their class. After a few weeks, I began to ask the children if I could play in the centres, not with them, but next to them. Some children invited me to play with them while others chose to keep their play separate from me. As I met the children after school with the daycare teachers, walked with them from the school to the daycare, and spent time with them in the hours after school, I built relationships with the teachers and the children.

In, April 2015, I began to ask children and their families to be part of the research. I began by making a list of possible child participants. After asking the teachers at the time for any additional information about the children that might be helpful in selecting participants, I began asking specific children if they would be interested in talking with me about their experiences in the OSC. I first asked a girl who was in third grade. She and her brother went to the daycare. They had attended the daycare for many years. Unfortunately, a few weeks after this initial conversation the children stopped coming to the daycare because their parents decided to pull them out due to cost.

I realized how important the relationships I had developed with the daycare staff were when it came to approaching possible research participants. I decided to ask two children, Milak and Dan, brothers whose mother also worked at the daycare as a teacher in the three-year-old classroom, to participate. When I was unable to find an opportunity to talk to the mother, another OSC teacher, who also taught in the Early Learning Center (ELC), offered to ask the mother to come to the OSC a little earlier so that I could talk with her. I began negotiating with the mother, Naveen, who eventually agreed to become a participant in the study. By this time, all the children knew that I was doing research about children's experiences at daycare and I wanted to talk with a few children and their parents. Instead of having to ask children if they were interested in participating, most of the children in the class approached me to ask if they could be part of the study. Despite the eagerness of the children, I struggled to find a third child participant as the school year came to a close.

As the summer began, I talked with an older girl, a friend of the first child I had asked who left the daycare. They had both attended that daycare for most of their lives. Once again, negotiations ended when the family left the daycare because they moved out of the area.

I had been coming to the daycare for six months. As I had not yet negotiated a third participant, I returned to the list of possible participants created months earlier. During the summer (July and August), many of the children who attended the OSC during the school year stopped coming. One girl, who had caught my attention early

on, was still attending the daycare. In August of 2015, Addison and her mother, Lilah, agreed to be participants. Though our official research relationship didn't begin until well into the summer, I had spent time with Addison from the beginning of my time at the OSC and had built a relationship with her that allowed us to immediately have conversations.

I came to the OSC nearly every day through July and August, playing games with the children on days when they were in the daycare and going with them on field trips. It was during this time, as the children were at the daycare for the majority of the day, that I was able to have conversations, eat lunch with them, and listen to their stories. These summer months were invaluable because of the amount of time I was able to spend alongside the children and teachers.

As the school year began in September, I continued to attend the daycare every day after school until the end of November 2015, when I began to negotiate my exit from the daycare. I visited the daycare once a week during December 2015 and then visited the OSC once a month from January 2016 to May 2016.

In October 2015 I began writing and negotiating narrative accounts for Addison, Milak and Dan. Much of the negotiations happened at the OSC. I came on days during the school year when school was not in session. This meant that the children and I had many opportunities to read and talk about the narrative accounts.

Narrative concepts.

As I imagined this inquiry, I thought about the ways in which this inquiry might be lived, the relationships, coming alongside, and the negotiating of the texts. Now, as I look backward, I see how the narrative concepts that Clandinin (2013) outlined were lived out. As I entered the OSC room in January 2015, I recognized that I was entering a space that was “in the midst”. The teachers had been there for a few weeks and many of the children had been in that class for several years. Just as the children and teachers were in the midst, I was also in the midst, living my own stories as a teacher and researcher. As Clandinin says,

Understanding that we are meeting in the midst of participants’ and researchers’ lives has implications for imagining and living out a narrative inquiry. There are implications for how we think of negotiating entry, how we negotiate the relational living alongside or the spaces of telling stories, as well as implications for negotiating research texts and eventually negotiating exit.

(Clandinin, 2013, p. 44)

Because I was aware, as I entered the OSC, that I was hoping to come alongside those who were already in the midst of living stories in this place, I realized that I needed to be in relation in a different way. For several months, the children,

teachers and I negotiated my place in the OSC slowly. I sat in corners, just outside centres, outside the play. Some days I wrote in a notebook, taking field notes, and other days I sat, smiling, observing. Narrative inquiry is a relational methodology that seeks authentic relationships and is evidenced in the conversations between researcher and participants. In Clandinin's words,

Someone drew a parallel between the slow food movement and narrative inquiry as a slow research methodology. The comparison may be an apt one, since we often speak of sustained attention, of attending closely, of being in relationship, over time.

(Clandinin, 2013, p. 51)

I realized that negotiating who I was in relation, in this place, was something that would happen slowly, over time. As I sat, not yet invited by the children to join their play or hear their stories, I returned to my research puzzle. I did not have specific questions but stayed awake to the wonders that lead to my research puzzle: how were these children experiencing the OSC?

For a long time, the children did not approach me. I was a strange person who had entered their place, but this was not entirely uncommon as teachers came and went from the classroom regularly. By the end of February, more than a month after I began coming to the OSC, children realized that I would continue to come and began

asking me about who I was, why I was there. They did not yet ask me to join their play, and some may have felt that it would be intrusive for me to ask to enter their play. The children and I were negotiating, wordlessly, who I was going to be in this place, in the midst of the stories they had already been living in the OSC. Though I eventually was accepted as part of the class, our relationships were in a constant state of negotiation, especially as I began to meet parents, gain research participants within the class, and have research conversations, and negotiate my exit from the daycare.

Of course, for narrative inquirers, exit is never a final exit. We continue to carry long-term relational responsibilities for participants, for ourselves, and for the work we have done together. As noted above, narrative inquiry always begins and ends in the midst of ongoing experiences.

(Clandinin, 2013, p. 44)

From field to field texts to research texts

As I entered the Out of School Care (OSC) classroom, I realized that many of the field texts that I had planned on using were not possible due to the policies of the daycare, which included not being able to take pictures of children or materials within the OSC classroom. I took copious notes on my observations in the room, which recorded the “actions, doings, and happenings, all of which [we] are narrative

expressions” (Clandinin & Connelly, 2000, p. 79). These field notes, recording the goings on of the OSC as well as the way that I was interpreting those experiences, became vital as I moved from field to field texts and finally research texts.

I also engaged in recorded conversations with the children and their parents. These took place while at the daycare and later in homes and community places. I had seven conversations each with Dan and Milak, and three with Addison. These conversations were not transcribed. Because they happened while at the daycare, the conversations were often spontaneous and short, situated between activities and play and were often nonlinear conversations as children remembered fragments of stories, engaged in activities, or had questions. This made it difficult to transcribe these conversations, but I listened and relistened to them as I moved from field to field texts.

I composed field notes while at the OSC and alongside the mothers and children as they invited me to come alongside them at their homes, as well as in the community. These experiences added to the context of our conversations.

As I imagined this inquiry, I knew there would be informal as well as more formal research conversations. These allowed me to understand experiences as well as built relationships with the children, and the mothers who I came alongside. These informal conversations with parents, as they picked up their children from daycare, in the moments when parents waited for their children to gather their things, allowed me to view the transitions between worlds that parents, children, and teachers make as

parents picked up their children from the OSC. I understood that parents lead busy lives and that agreeing to be part of this research was a time commitment that would potentially intrude on their time. These informal conversations allowed me to hear the parents and children's stories in new ways and allowed us to negotiate our relationships. Formal conversations with the two daycare teachers included their experiences within the classroom with child participants and experiences with the child's parents.

Co-composing and negotiating narrative accounts

As I began to imagine the narrative accounts, I realized that negotiating and co-composing the accounts was more difficult than I had previously imagined. It was not just the form that the accounts would take that was difficult, but being able to negotiate them in whatever form they took. As I began writing, the children returned to school and our time together was reduced to a few hours after school, time that was also filled with friends, stories, and playing. Each month however, there was one day when school was out of session and I returned to spend these days with the children. It was during these times where I was able to negotiate the narrative accounts with the children, who were eager to read about theirs and our experiences. Once these texts had been negotiated with children, I shared the accounts with their parents. I had planned, in the imagining of the inquiry, to discuss with the children the ways in which the narrative accounts would be shared with the parents. For the two boys, they

were excited to share with their mother what we had co-composed and gave the copies of their accounts to their mother to read.

Addison and Lilah's lives were in a state of transition as I was ready to negotiate research texts. Though I had negotiated the narrative account with Addison, there had not been an opportunity to share it with her mother. In July 2016, I dropped off a copy of the narrative account with Addison's grandmother, with whom they lived. It was agreed that Addison and her mother would read the account and inform me if they had any issues or concerns with the account. The grandmother also read the account and informed me that all were quite happy with it.

Identifying worlds and looking across curriculum-making experiences

As I moved from field texts to research texts, I identified the "worlds" (Lugones, 1987) the children inhabited as a way to understand their experiences. Looking at my field notes and notes from the recorded conversations, I used the three dimensional narrative inquiry spaces of temporality, sociality, and place as a way to understand each child's experiences. As I took note of each child's experiences as they happened temporally in the OSC, I began to identify worlds that the children inhabited. I began to see them as worlds in which each child lived out experiences of making curriculum.

I then looked across the three narrative accounts, one for each child, using Schwab's four curriculum commonplaces of teacher, learner, subject matter and milieu. In that way, I identified the curricula that each child was making as they

moved from school, to OSC, to home and community. These curricula were lived out in different ways in each child's 'worlds' and made visible the complexity and multiplicity of their experiences within their multiple worlds. It also allowed me to view the teachers and parents' experiences differently as they lived alongside the children.

Ethical Commitments

Narrative inquirers must continually attend to the ethical considerations of engaging in relational research. As I began to design this inquiry, I had to confront the ethical considerations that come from institutional review boards, particularly those which focused on the considerations of anonymity and confidentiality.

When imagining participants' lives and the stories they might tell, it is important to consider the anonymity that allows participants to feel safe when others eventually read their stories in various research texts. Each of the participants were interconnected. They knew each other, even though I did not make public who were participants. Each child, however, shared their participation publicly. Because the OSC where much of the inquiry took place was a small space, the other children noticed the conversations I was having with the study participants. When they asked me what I was doing with each child, I said they were helping me with a project for school. When the children asked children who were participants in the study, the children talked about being involved in the research.

The details, stories, concerns, conversations, and all other matters shared by the participants with me were kept confidential. This was, at times, difficult with two of the child participants, who were brothers and continually wanted to know what the other had said, but they respected my declining to share information.

Thus, while absolute confidentiality within the OSC proved to be difficult, it was maintained in the narrative accounts. Participants and myself chose pseudonyms for each participant. After agreeing to use a pseudonym, some of the participants did not wish to choose a pseudonym themselves and agreed for me to choose one for them. As much as was possible, personal details were altered or excluded so that participants remained anonymous.

As I composed the letters, consent forms, and assent forms³³, I worked to stay relational, to stay awake to the ethical considerations that go beyond the legal and impacted the relational aspects of coming alongside children, parents, and daycare teachers.

Guided By Ethical Understandings

Relational ethics live at the heart of narrative inquiry, and we consider all of what we do in narrative inquiry as guided and shaped by relational ethics. This ongoing attention to ethics is central from the outset of planning a narrative inquiry and extending long after a study ends through our ongoing long-term relational commitments.

³³ Included in the Appendix.

(Clandinin, Caine, Lessard & Huber, 2016, p. 199)

Relational ethics are a way of living in relation with participant. While there are ethical relationships between participants and researchers in many forms of qualitative research, narrative inquiry works from a relational ethics throughout the inquiry. Relational ethics are lived throughout the inquiry as an inquiry field is co-composed, as field texts are composed and co-composed, and as interim and final research texts are negotiated.

Relationships are central to doing narrative inquiry. “Relationships are a central way of making sense of the temporal and contextual aspects of narrative inquiry” (Clandinin & Caine, 2013, p. 167). The relationships that are developed with children must also be thought through very carefully. Children do not always wish to speak with words and some are reluctant to tell stories. Clandinin, Caine, Lessard, and Huber (2016) remind us that as narrative inquirers working alongside participants, and especially children and youth, “our work is to inquire into experience, to inquire into the stories that we live and tell, that we listen and respond to, that we watch being lived around us, that we live out in our own experiences” (p. 13).

I remember that as a child my parents told stories about me to their friends, which had an impact on my relationships with those people. Those stories continue to shape the relationships, although I am no longer the child from those stories. Children

may feel free to tell certain stories in the moment that they are sharing them with me. However, my long term relational responsibilities call me to wonder how they will view this story later in their lives. Will they still feel comfortable with the story being public when they grow up or when the document has been made public? Lopez (1991) reminds me that stories come to mean different things over time. As researchers it is important to remember that the stories shared will continue to be important to the participant years later.

The stories people tell have a way of taking care of them. If stories come to you, care for them. And learn to give them away when they are needed. Sometimes a person needs a story more than food to stay alive. That is why we put these stories in each other's memory. This is how people care for themselves...

(Lopez, 1991, p. 48)

It is the lingering impacts of these stories and of narrative inquiries that must also be considered. These experiences have changed me as they have changed everyone in the inquiry, some in visible ways and others in ways that are not yet visible. For example, Naveen came to understand her son's experiences in the OSC differently. She was able to view Malik's tensions through his stories as she read his narrative account (Conversation with Naveen, May 20, 2016). It is staying awake to

these continuing ethical considerations that reminds me to stay awake to the ethical responsibilities to the experiences that the children, parents, and teachers shared with me.

Looking Ahead

What follows in the next three chapters are the narrative accounts of Dan, Milak, and Addison. These chapters describe the experiences that each child, and I alongside them, had in the OSC, at home, and in their communities and the worlds that they inhabit and compose while in those places. In chapter 7, I look across each of the narrative accounts and attempt to make sense of the curriculum making Dan, Milak, and Addison made. In chapter 8, I explore the ‘so what’ question in more detail, looking ahead at the personal, social, and theoretical justifications for this research. Finally, I imagine the implications of this research.

Chapter 4 – Dan’s Narrative Account

Coming Alongside Dan’s Worlds

I was nervous as I opened the back door of the Out of School Care (OSC)³⁴ room. Dan and I left the twenty or so children at the OSC during quiet time. When school was out of session, and children are at the OSC all day, they were allowed to play in the morning before having lunch. After lunch there was quiet time where the lights were dimmed and the children were allowed to do individual activities silently, allowing others to rest. I felt Dan walk close behind me, trying to be quiet despite his excitement as we walked out of the dark, quiet OSC room into the bright Greenspace³⁵ behind the OSC. We walked, side by side, across the grass into the shade of trees thirty feet from the OSC³⁶ building. When we were outside the range of being heard, Dan was no longer quiet or holding his excitement in. He immediately began asking me questions, “Are Milak and I the only ones doing the project with you?” (Field Notes, July 24th, 2015). I attempted to keep whom I was talking to as part of the research low profile, but that ended with the first steps Dan and I took as we left to have our first one-on-one conversation, six months after I began coming to the OSC.

³⁴ From now on I will use “OSC” in place of “Out of School Care classroom.” OSC is the term used by the staff and children of the OSC.

³⁵ The Greenspace is a public space area directly behind the strip mall where the OSC is located. The back door of the OSC room leads out to this commons space.

³⁶ “Daycare” is a general term that is used by the staff and children of the OSC because the children attend the space during the day when school is not in session as well as after school.

Girl: Where are you going?

Dan: We're doing research.

Girl: Huh?

Dan: Milak and I are the only ones who get to do a special project with Eliza, and it's secret so we have to go out here and do work on her iPad.

Girl 2: I want to do a special project!

Dan: Too bad, your parents didn't say you could. Besides, she's only asking Milak and I right now.

(Interim Research Text, July 24, 2015)

As we walked, I remember clearly wondering who I was to Dan in this OSC place. I had been coming to the OSC since January 15, 2015. In those early visits the children either avoided me, choosing not to even look at me except out of the corner of their eyes. Others asked me outright, “Who are you? What are you doing here” (Field Notes, February 18, 2015)? I didn’t have a short answer ready to give so I often responded with statements like, “My name is Eliza, and I’m here to learn about being in OSC”. Most of the children gave me a quizzical look at this answer. Dan went a little further when hearing my response, asking, “Why?” as if to ask, why would anyone want to learn about OSC who wasn’t working in one (Field Notes, February 18, 2015)?

As Dan and I walked through the OSC on that July day to begin our first one-on-one conversation in the Greenspace, I wondered, how I was going to ask the right questions and hear his stories. I wondered how I was going to write an account that represented Dan's experiences.

I noticed Dan during my first visit to the OSC room. I had been there for an hour and had heard Dan's name multiple times (Field Notes, January 15, 2015). I was trying to stay awake to all the children in the class, and I remember wondering why Dan's name was called frequently. Was it because Dan had a tendency to speak loudly? Was it his high energy? Were the teachers trying to gain control and thought quieting Dan would help them (Field Notes, January 15, 2015)? Sean had started teaching in that room in January 2015. He had not worked in child care before as he came from a warehouse manager background. The other teacher, the primary teacher³⁷, also started with Sean but left the OSC at the end of February 2015, making Sean, by default, the primary teacher.

In April, after multiple teachers had come and gone from the OSC room³⁸, a new teacher, Dannee, joined Sean. She wasn't there every day, but she was assigned

³⁷ The licensing division for child care facilities in Alberta identifies the head or main teacher as the "primary", while the teacher who is in place to support the primary teacher is identified as a "secondary" (*Child care licensing act*, 2008, p. 257).

³⁸ Between January 15, 2015 and July 1, 2015 I estimated 30 or so other teachers had joined Sean in the OSC room. This meant that while Sean was there every day, the second teacher was always a new person.

to the room consistently and was assigned to the room full-time in the summer³⁹. By April, I had begun to make a list of potential participants. I knew the children better and began to imagine who I might come alongside. Dan and his brother were among the first names on that list. I wondered about Dan's home life. I had only seen Dan's mother who was also a teacher at the OSC, and I had not seen his dad. I began asking Sean and Dannee some questions about the children on my "possible participant" list. I wanted to know what they knew about the children and their families. Sean and Dannee told me that Dan's mom, Naveen, worked for the same daycare company in the Early Learning Centre (ELC) a few doors down from the OSC room in the same strip mall. She and her husband had come to Canada from Sri Lanka, but her sons had been raised in Canada (Field Notes, March 22, 2015).

I was nervous about asking Dan and his family to let me come alongside them. I had no experience in doing research with families from other countries outside of North America. However, insecurity was not enough to remove Dan from my list. Because I had talked to Dannee about Dan and his family participating in the study, she knew that I wanted to ask Naveen for five minutes to talk to her about their participation. I hadn't had the courage to ask her yet (Field Notes, April 22, 2015). I saw how busy she was, with three children. I hadn't felt comfortable saying, "Excuse me. I know how busy you are but could you stay for five minutes so I could talk to

³⁹ At the daycare facility teachers were not hired to teach in specific rooms in either the ELC or OSC. While the directors tried to keep the teachers in a room consistent, staff were interchangeable and were assigned to the ELC or OSC based on where they were needed. Teachers checked a schedule that was posted every day to find out what room they were assigned to.

you about my research?”, while she was holding her toddler. When Dannee asked if I had talked to Naveen yet, I told her about my lack of courage. Dannee said that she would be working in the Early Learning Centre the next day and would ask Naveen to let me talk to her if she were interested (Field Notes, April 22, 2015). The next day, I stood a few feet from where she and Dan stood getting ready to go. Naveen eagerly asked to hear about my research and agreed to look at the papers. Less than a month later, Naveen agreed to let me come alongside them (Field Notes, May 17, 2015). Dan was excited to be part of research and had been asking his mother often if she had looked at the papers (Field Notes, May 17, 2015).

Dan, when sitting quietly, didn’t draw attention. His thin frame and height for a seven-year-old didn’t cause him to stand out in the class of twenty children. However, his dark South Asian hair and skin, powerful voice, and energy did cause him to stand out. The teachers told me that he was one of those children who made the day much harder, particularly when he and his brother, Milak, were together (Field Notes, February 4, 2015). When Dan was passionate or engaged in a topic, his intensity and booming voice made the veins visibly pop in his neck. I was amazed by the enthusiasm he put into everything.

I began to think about how to describe Dan’s worlds, the people who inhabited them, the societies created to make them worlds, and the ways Dan was constructed, and constructing himself, in those worlds (Lugones, 1987). I began to see Dan inhabited four “worlds” that were visible to me as we met in the OSC and

outside the OSC in his home and communities: a world of fantasy, a world of indifference, a world of Tae Kwon Do, and a world of possibility. I watched Dan as he traveled in these worlds as he moved from place to place. In his world of fantasy, Dan played in the Lego Centre and with Pokémon. While in Dan's world of indifference, he was aware of other inhabitants of the world, teachers, parents, siblings, and other children, and their attempts to construct him in different ways. Dan did not hold these constructions of himself, animating his own constructions instead. Dan's world of Tae Kwon Do was unique because of the focus that he displayed during the practices. It had its own society that made it a unique world for Dan. At home, Dan experienced a world of possibility where Dan chose to animate many constructions, not just his own, and moved between these constructions frequently.

World 1: A World of Fantasy

While retelling Dan's experiences, I came to see that Dan inhabited a world where he was the primary constructor of himself. Lugones (1988, p. 84) gives some criteria for a "world". Worlds are inhabited by "flesh and blood people" (p. 9) in which a society constructs the inhabitants (p.10). Dan often spent time playing in the Lego Centre and playing Pokémon. Friends often came alongside Dan, allowing him to animate who he saw himself as in the world of fantasy. In this world, Dan and his friends constructed a society where each inhabitant was able to animate their own construction of self while being alongside each other within those places.

Building in the Lego Centre

Boy: Dan! Are you coming in Legos?

Dan: Yeah!! Don't take my guy!

Nothing had yet been built. There were no saved constructions from previous times in the Lego Centre, but it was clear some kind of story was already in progress. When Dan joined the Lego Centre, there were four other boys already there. Each boy began building, concentrating on their own constructions. I have been coming to the OSC for almost five months and watched as the boys got together and built, talking about how each character and construction fit together. I think they rebuild the same things, characters and crafts, every time they are in this centre. The characters and crafts and other constructions go together, but I can't tell what the story is because they build more than play out the story.

(Interim Research Text, June 10, 2015)

Growing up, my brother and I did not have Legos. I didn't learn the mesmerizing effect of Lego. When I saw a group of boys, including Dan, playing with Legos, I was fascinated. Each boy was building something independently and yet each character or object that was built all seemed to fit together into something

larger. As the boys built they talked about the characters they were creating, the powers or abilities they had, and whose character had which ability.

Boy 1: My guy flies and breaths fire!

Dan: Yeah but he doesn't have much health and his weakness is water, so he needs a strong attack. Mine only shoots electricity, which isn't very powerful but can resist almost anything.

Boy 1: ... until we evolve.

Dan: Yeah but we can't evolve yet.

(Interim Research Text, July 8, 2015)

I did not hear Dan or the other boys say, “Hey, let’s play...” this game or that story. Instead the boys went straight to the Lego Centre and started building. Dan never gave me a name for what they were doing other than “playing Legos”, but it seemed to be agreed upon. When I asked Dan about the things they were making, he told me which character was on which team or who their alliances were. Dan told me the facts, names, abilities, and the things each character stood for or fought against. Their characters didn’t always get along, but they weren’t mortal enemies either. They didn’t play the story of good against evil. The characters had the ability to change, becoming more heroic or villainous, friends with characters one time while being friends with other characters the next. It resembled what I observed in the

relationships within the OSC, some children being friends one day and not liking each other the next. Dan told me of the characters and relationships, the vehicles and crafts they were making and what qualities they had (Field Notes, July 31, 2015).

Dan and the other boys enjoyed a certain amount of freedom in this centre. Sean and the other teachers were involved only when the group was becoming too loud or using words discouraged by the OSC. If Dan and the other boys were quiet and stayed in the centre, the play was allowed to continue without intervention by the teachers.

Thinking about the time Dan spent in the Lego Centre, I was awed by the detailed play that Dan and his friends were co-constructing. When there were arguments about who was allowed to have which ability or object, the children worked through the conflict, discussing how to allow everyone to play. These discussions seemed to be part of the play.

I noticed the “game” didn’t seem to change much from day to day. I did not observe that Dan and his friends set up a predetermined storyline or rules. It wasn’t the story or characters from Star Wars (1977-2016), The Marvel Universe (1939-2016), Magic School Bus (1986-1997), Ben10 (2005-2008), Power Rangers (1993-2016) or any other fantasy play that I recognized from my childhood, or my years as a teacher in daycare.

Pokémon cards

I awakened to Dan's view of Pokémon when lining up after school with him. He talked in energetic, one or two sentence paragraphs as he talked. Many times the story ended with some fact about Pokémon. "Eliza! Guess how much damage Gyarados does? 100 damage!! And he has 130 health!" These weren't just the stories he shared with me. It was also the way he and his friends talked about Pokémon (Field Notes, May 8, 2015).

I remembered Pokémon⁴⁰ from my youth. I was in junior high school when I became aware of the game. I remember babysitting children of family friends. One of the things they loved to do was to watch the Pokémon TV show. We sat together watching Ash, the main character in the television show, as he collected Pokémon and trained them through battles, getting better at their skills as well as helping their opponents do the same. At the children's insistence, I was convinced to watch episode after episode of the show with them until I had memorized all the Pokémon creatures that existed in the early years. By the time I reached high school however, I had forgotten all but the iconic Pikachu⁴¹. Any memory of the early years of

⁴⁰ First iteration came out in 1996 as a video game. It began with fewer than 100 creatures and now totals more than 700 creatures. Now celebrating its 20th anniversary (Game Rant, 2009; Nintendo, 2016).

⁴¹ Pikachu are mouse-like creatures, and were the first "Electric-type" Pokémon created, their design intended to revolve around the concept of electricity. They have short, yellow fur with brown markings covering their backs and parts of their lightning bolt shaped tails. Pikachu can transform, or "evolve" into a Raichu when exposed to a "Thunderstone". In later titles an evolutionary predecessor was introduced named "Pichu", which evolves into a Pikachu after establishing a close friendship with its trainer.

Pokémon was of little use to me now, as the Pokémon game had grown so large to be almost unrecognizable to me.

Dan: Look Eliza! I got this book from the library at school. It has lots of information about Pokémon, what they can do, where they're from and attacks they have. It doesn't have every Pokémon I don't think. It also doesn't, like if they are from Black and White or one of the other versions.

Eliza: How did you learn so much about this? You know almost all of the information in this book but then you know more, like how much health and attack Gyarados has in different generations.

Dan: I don't know. You just learn it. I read the books and play the games. I don't know.

(Interim Research Text, June 3, 2015)

I was growing more aware of the importance of Pokémon as Dan and the other boys often told me every detail of the Pokémon creatures: lands or regions they inhabit⁴², the many types (such as Fire, Water, Fairy, Psychic and Bug), possible evolutions and personality traits of each creature. Dan told me how he and his friends played Pokémon at recess, sometimes by acting out Pokémon, sometimes by looking

⁴² The geography is similar in some ways to that of Japan. The different regions are: Kanto, Johto, Hoenn, Orre, Sinnoh, Unova, and Kalos.

at cards. I wondered if all Dan's knowledge was learned by entering the fantasy play with his friends and by reading books and playing games.

I was not surprised when Dan told me that Pokémon wasn't allowed at school (Field Notes, May 25, 2015). There was little time to play with toys from home when learning the mandated curriculum of school. It was only in teacher-free moments such as recess that the Pokémon cards came out (Field Notes, May 27, 2015). At the OSC there was also a rule that toys from home were not allowed.

Boy 1: It was my card!

Boy 1: He hit me!

Boy 2: But, we traded!!

Boy 2: He hit me too!!!

Teacher: We don't allow trading!⁴³

Teacher: What were you doing

Boy 2: (looking at the supposedly

when you both got hit?

traded card) Well, that's my card

Boy 1&2: We were just playing.

already. (Implying that it might

(Somewhat sheepishly)

have been his card to start with.)

Both boys had been playing

Pokémon in which each embodied

a different creature and their

abilities.

(Interim Research Text, May 13, 2015)

I remember, as a teacher, enforcing similar rules because of fights over trades of different toys and the physical injuries that came with playing with anything brought from home. There was also the liability to consider if things brought from home were damaged, which often happened when large numbers of children were in a room. I was looking for ways to connect with Dan and, as he and his brother spent a

⁴³ This exclamation point was inserted by Dan. He explained to me that it needed to be there because the teachers were adamant with the rules around Pokémon cards. Cards were only allowed to be in the OSC if they were in some kind of book. They were not allowed to be taken out and looked at or traded. I understood this rule. It was one I had enforced as a teacher.

lot of their time talking about Pokémon, I decided that learning this game might be a way for me to come alongside Dan. Pokémon cards or other card games allowed children to stay in one place for a length of time. Between turns the players talked and told stories. I imagined, before deciding to learn Pokémon, bringing my own card games to teach Dan and the other children but, noticing how fascinating Pokémon was for Dan, I asked if he and the other boys would teach me. I made it clear that, while I had heard of the game, I didn't know anything outside of a few names. I imagined that no adult had ever told Dan that he was responsible for her learning, something that positioned him as the knower and the adult as learner. I soon learned how amazing it was to the children and their parents that I, an adult, was learning Pokémon. Dan's mom, Naveen, often commented that I was the only adult she knew who had anything to do with Pokémon (Field Notes, July 23, 2015). Even though I regularly had Pokémon battles with Dan, I also had rules about trading cards and how my cards were treated. Every so often I was asked if I would trade cards. "No. I don't trade"! At times they insisted on giving me a card, something insignificant or a card they already had. I felt reluctant as I remembered how many times I heard about fights over cards that had been given and then wanted back. Dan didn't insist on giving me any cards but liked to see what cards had been given to me and telling me what cards he had been gifted. Dan remembered which cards I had been gifted, who gifted them, and the impact the card had on the quality of my collection.

We're not allowed to have our Pokémon cards out unless it's in a book. The teachers don't like when we get into fights... actually, I don't know why they don't like it so much.

(Interim Research Text, August 7, 2015)

Dan exploited the “you can have a book from home” rule by putting his cards in a binder made for the purpose of keeping cards. It was hard not to feel the need to take the cards out of their sleeves for one reason or another. When they were in a ‘book’, Dan reminded the teachers that he could have them out. If someone brought one of these books filled with cards, there was soon a circle of boys examining each card and discussing which they had and which were the most valuable.

I wondered what it was that made Pokémon so important to Dan. Was it the connection to friends, family, adventure, possibility (Field Notes, February 16, 2015)? Pokémon connected Dan with many children in the OSC. Using Pokémon, Dan and the other boys entered fantasy play no matter what place they were in. Pokémon was always the first fantasy play that Dan entered. I wondered if this was an area where Dan felt able to show off without any one child being “the best” or ridiculed as the worst. It was an opportunity for Dan to demonstrate his skills. His knowledge seemed to expand with every conversation he and his friends had and every book he read. Pokémon allowed for excitement that wasn't restricted to subject, time of day, or even the cards themselves. Dan entered into the game of Pokémon

when playing outside with friends, drawing creatures in art, reading about them in the library, imagining, and building in Legos. Even sitting alone or standing in line he entered Pokémon scenarios (Field Notes, March 23, 2015). The world was only limited by Dan's ability to imagine. Nothing was fixed, every trainer⁴⁴, every creature, every aspect of the universe had the potential to change. Just because Dan had been a Snivy, a basic Grass Type Pokémon, didn't mean that he couldn't evolve into the Phase 1 Servine or Phase 2 Serperior, Mega, EX, or even Mega EX.



Figure 1. Snivy, Servine and Serperior

I wondered if this was how Dan viewed himself as he went from school to OSC to home? Did Dan see himself as continually having the possibility to evolve, casting off the problems and setbacks of his previous state and having an opportunity to conquer in the next battle?

No desks means more fantasy

Dan: I don't like school. I like daycare better.

⁴⁴ Trainers provide a more supportive role to the Pokémon creatures which are battling, allowing a player to search through their deck, draw cards, or other special effects.

Eliza: What is it that you like daycare a little more than school?

Dan: Um, school has desks. Daycare doesn't.

(Interim Research Text, August 11, 2015)

The new school year had just begun, and Dan was now in the second grade. I anticipated a new grade, new teacher, and some new children would be exciting for Dan after full summer days in the OSC. Dan's August observation about desks stayed with me as September and school began. I continued to think about what Dan had said and what importance it had. While OSC did not have desks, there were tables in almost every centre.

The lack of desks in the OSC seemed to encompass the differences Dan thought were important. For Dan, desks were the focal point of school. Every description of school or his classroom that Dan gave was in relation to desks, "we sit and do our work (Field Notes, August 21, 2015). "When we do projects it's hard to keep everything on the desks" (Field Notes, August 28, 2015). "There are lots of desks in our room. They take up a lot of room" (Field Notes, September 1, 2015). "We have to keep our desks clean" (Field Notes, September 2, 2015). Dan's observations make me think of what I learned in teacher education. We often talked about different configurations and arrangements for desks when we discussed projects or separating children. I still have a book on classroom management that has a whole section focused on the placement and configuration of desks.

Dan told me that in the OSC “there are different centres that we can play in. We can go where we want with our friends” (Field Notes, September 4, 2015). I wondered if what Dan meant was that he and his friends were able to actively construct the places in which Dan entered his world of fantasy.

I walk in line with Dan and another boy from school with the OSC to the park.

Boy: The only EX I have is Charizard.

Dan: I have the regular Charizard, but the EX has 160 health and can do 200 damage.

Dan: Do you know which Pokémon I want most? Mega Rayquaza Ex.

He has over 200 health and can do 300 damage. That kills every Pokémon you’ve got Eliza! The best one you have is Salamence, which can kill almost all of my Pokémon, that aren’t EXs or Megas.

(Interim Research Text, May 22, 2015)

In the interim text above, we were walking from the school to the OSC. The children were in line, each with a partner. I was with Dan and another boy. I had just begun learning from the children about Pokémon, and they didn’t miss an opportunity to tell me everything they knew about each creature, their abilities, personalities, and

lands of origin. They also said who in the class had which cards. I awakened to how often Dan and his friends studied and talked about Pokémon.

Dan was excited at the prospect of teaching me something that I knew so little about and that he was so good at. He told me that I needed to purchase my own deck of cards if I were truly going to learn about the game. “You can get them at Walmart or Toys-R-Us. They’re not very much” (Field Notes, March 18, 2015). I hadn’t asked Sean, the teacher, if I could bring my Pokémon cards to play, keeping them outside of a book. Perhaps I was already bumping against the imposed rules. However, Sean did not mind when I told him that I was getting lessons from the children. We agreed that my cards were the only Pokémon cards allowed outside book form. Dan and the other boys seemed happy to teach me the language, the rules, and the other particulars of Pokémon (Field Notes, August 11, 2015).

It was important, to all the boys, that I was part of their long philosophical discussions on the merit of certain Pokémon, the benefits of one battle strategy over another, the ethics of battle and which creature to play when your opponent didn’t have “very good Pokémon”. The more I learned, the more I realized just how involved Dan was in Pokémon and how it was a world that Dan traveled to often, no matter what place he was in.

World 2: A World of Indifference

I began to recognize that Dan inhabited a world where the other inhabitants, teachers, and other children tried to construct him in different ways. Dan did not hold

these constructions of himself (Lugones, 1987, p.10). As Dan moved from one place to another, he entered another world where he recognized that the construction he held for himself was not the same as that held by his teachers, parents, or the other children. Ultimately, Dan chose to honor his own construction rather than those that others had for him. Lugones (1987) recognized that in some worlds she was a “playful” person, while in other worlds she was not because of the way she was constructed within those worlds (p. 8-9). When Dan was in worlds where others held constructions of him that he did not recognize, he seemed indifferent to the constructions. Each day I spent in the OSC I saw this multiple times.

Attending meetings and lining up

The children sit in the quiet center at the front of the OSC. The front wall is made of glass, and children can look out and see the elementary school and park they have just left. The room is long and rectangular; the building is in the middle of a strip mall. The “acoustical” ceiling tiles do not provide very much sound dampening to quiet the children’s talk.

The children crowd the blue cubbies, larger children trying not to step on the smaller and younger children, as all twenty or so children put their shoes away and hang up their coats and backpacks. The smell of damp clothes and active bodies fill the place. Children grow

increasingly annoyed with other children crowding their space, accidentally stepping on their things; Dan has a large smile on his face. I am reminded of amusement park bumper cars. Normally people get angry if you bump into them, but in bumper cars each bump increases the joy and laughter. It looks to me as though the process of putting their things away is like the bumper cars for Dan who, by the time he moves to take a seat is laughing heartily at all of the collisions at the cubbies.

Bodies move to a place in the quiet center, anything but quiet at the moment. Children sit on the couch, on chairs, on the floor, and on nearby available sitting surfaces. I sit on one of the few chairs right outside the cramped gathering as Sean, an OSC teacher, sits on the table surface that separates the quiet center from the rug in front of the cubbies.

Dan squirms on a spot on the floor and adjusts his tee shirt and sweater. He is engrossed in a story a friend is telling him. I can't hear what they are saying over the jumble of children's voices. Dan responds to his friend and roars of laughter from the boys rise above the cacophony of children's voices.

In a loud voice meant to silence conversations, jokes and stories, Sean says, “I DON’T KNOW WHY THIS IS SO HARD FOR EVERYONE TODAY?!”⁴⁵” Sitting above the children and looking over them from a tabletop, he continues in a quieter but still forceful voice. Most children turn their attention to him. “We do this every day. I shouldn’t have to wait for you to be quiet and listen since we have a meeting EVERY day!” Dan’s voice has quieted, yet his conversation continues. In a louder voice, attempting to get Dan’s attention, Sean says, “Dan seems to be having a hard time today!”

“Yeah?!” is Dan’s pleasant and happy response. Apparently Dan is oblivious to the tone and Sean’s attempt to make him change his behavior.

(Interim Research Text, February 4, 2016)

I remember how hard it was for me not to laugh out loud when I heard Dan’s cheerful response. I was struck by how lively Dan was (Field Notes, February 18, 2015). Dan did not seem to get upset easily. My response as a child was much

⁴⁵ Dan in many places added the exclamation marks when I began to negotiate this account with him. I asked, “Why do I need to put an exclamation mark there? What does it mean?” Dan told me that it was because “he’s yelling and it’s to show that he was yelling”. Dan doesn’t sound upset as he tells me this. He says it as though it is a natural and acceptable occurrence. Sean was yelling when he said that (Field Notes, March 30, 2016).

different. If I felt that a teacher treated me unjustly I responded with a mentality of “You think that was bad? Watch this!” I then incited the class to give the teacher trouble. It wasn’t obvious that I was the one who started the trouble and so I escaped all blame. I wondered if Dan thought he was treated unfairly. Did he see being called out in front of the class as unfair treatment? (Field Notes, March 20, 2015). He didn’t seem to retaliate the way I had as a child. Dan’s lack of reaction caused me to awaken to Dan’s entry to a different world. When I asked Dan about what he had been thinking about at this moment, he responded “Pokémon”.

Earlier that day he and his brother were standing and talking in line outside the elementary school. In the next moment, they were Pokémon creatures playfully battling each other, and re-enacting possible battle scenarios. Now as Sean struggled for quiet, I realized it was hard to maintain order keeping each child safe and quiet to give needed instructions when Dan displayed such dynamic behavior (Field Notes, March 30, 2015). Within minutes I heard Dan’s name said in crisp, stern tones (Field Notes, March 30, 2015). Sean told me how he wished that he didn’t have to have so many of these incidents with Dan. Sean wanted to do his work without adopting such an authoritarian persona, and he wanted Dan to be able to play (Field Notes, May 19, 2015).

Lining up.

Dan: Are we going to the park today?

Sean: Hello Dan.

Dan: Are we going to the park?

Sean: HELLO Dan.

Dan: Hi! Are we going to the park?

Sean: Yes.

(Interim Research Text, March 25, 2015)

As soon as Dan stepped out of the school doors, I imagined he left the rules and routines of school behind him. School ended and Dan's mind turned to playing! When I asked Dan about his day at school, he said, "Good!" In the after school mêlée of parents finding children, younger siblings yelling as mothers kept them from being trampled by bigger children, and children yelling to friends, Dan's eyes scanned the scene looking for a friend. Dan appeared eager to either continue a conversation or to share something. As more and more of the class showed up to the OSC line, each child "checked-in" with a teacher. They were free then to wander about, to find friends, and to gather in large circles talking or looking at something someone brought from school⁴⁶. Some children were sitting by themselves or in a huddle close to the wall. Dan was not. He often ventured away from the wall to show off a move he learned or to talk to a friend who did not come to the OSC. I saw Sean get more

⁴⁶ Although the OSC had a rule about not allowing anything from home, children were allowed to look at books or other items that they brought with them from school while waiting at the meeting wall. Once they returned to the OSC classroom, these items were put into the child's backpack or cubby for the remainder of the afternoon.

and more overwhelmed as he stood in the centre of the whirlwind of children (Field Notes, June 12, 2015).

“OSC! Up against the wall!” While directly looking at Dan, Sean says, “Dan! UP AGAINST THE WALL!” (Field Notes, June 10, 2015). I flashback to experiences of watching people being arrested. I feel a moment of great tension as I realize the contexts in which I have heard these words said and the moments of unease that they bring to mind. The rebel in me wants to have all the children run away from “The Wall” as fast as they can just because they were told that was where they needed to be. Dan seemed to have barely noticed the command, leisurely finishing his conversation with a friend who passed by. The call to line up against the wall rang over the sounds of children leaving school. Sean moved to physically direct Dan towards the wall. Once again, Dan seemed to not notice the tone, indicating that he was not doing what he should be doing. I knew that tone. I heard it as a child when adults were trying to bring to my attention behavior they didn’t want to see. When I became a teacher, I also used that tone to do the same thing, yet, I hadn’t thought about the way it felt as a child when adults used that tone with me. Dan moved happily to start, or join, a conversation with other friends who are also lined up at the wall. Sean’s voice calls again, “Ok, OSC. Line up!”(Field Notes, June 10, 2015). Though most of the children were in a line as they sat or stood with bodies touching the wall, the meaning was clear. Now the order was that bodies should stop moving and all talking should cease. A straighter line of partners was needed as children

paired themselves, or were paired by the teachers. Conversations shifted. Dan, who has already negotiated his partner, doesn't hear Sean as he told the class to put their possessions back inside backpacks, wanting them be in a perfectly paired line. The line was far from perfect. Though only about 20 seconds have passed, Sean was clearly annoyed that heads were still turned, children were talking, and some were still reading their books.

Sean was having a very hard time today. He remarked more than once that all the children were having a harder time than normal. He thought that they were having problems with lining up, over and above what is normal. I don't know that I feel that way. It seemed that they might have listened a little less but this wasn't as big a deal as Sean felt it was. I have to remember that I have had different experiences teaching. I, too, have had days when even the littlest problem seems devastating. Dan never makes things easy for the teachers though. They always want a line of two where each child is looking forward, all of their possessions in their backpacks and their heads lined up behind the child in front of them. Dan doesn't feel it necessary to be in a perfect line. If he is close, he is in line, and that is good enough.

(Interim Research Text, October 8, 2015)

It was clear that Dan doesn't care about a perfect line. "I'm in line!?" (Field Notes, October 8, 2015) Dan saw himself as having followed the rules and clearly didn't understand why Sean was concerned. Things didn't improve when we made it to the park. Before anyone is able to go and play, the class must first sit through a meeting. OSC teachers made announcements or gave instructions for an activity, reiterated rules and appropriate behaviors, and announced the snack for the day. Dan vibrated beside me, so anxious was he to move, to speak, to begin playing or to continue telling a story. His movement had, once again, attracted the teachers' attention. I laid a hand on his shoulder, trying to just get through the meeting without him getting into so much trouble that he was forced to sit out for a bit while the rest of the class played. There were several children who, like Dan, seemed to not understand the importance of hearing the announcements.

These meetings seem to be harder for me than for Dan. I am trying to physically shield him from the view of teachers. I feel how much he just wants to keep going, keep moving, keep talking. I look at him and feel like this is such a wonderful thing. I want him to finally be free of the restrictions and be allowed to go, make jokes, and make the world that much better. I pray for the meeting to be over soon so that Dan doesn't have to worry about "sitting still" any more. Dan finally just slumps, leans against me and wraps his arm around mine. I feel like

we have an unspoken understanding between us, "I know. We will get through this together. Let's just be very still and quiet and it will be over soon".

(Interim Research Text, June 15, 2015)

Finally, the meeting ended and Dan and the other children left to play on the playground.

Going home

"Dan, your mom is just getting your brother. She will be here to pick you and Milak up in 10 minutes. That is enough time for you to finish your game and get all ready for her so that she doesn't have to wait for you like she usually does. Do you think that is enough time?"

"Yes, Sean."

"Ok. Five more minutes to finish your game and then you need to be cleaned up and getting your shoes and coat on. Ok?"

"Ok. Will you tell me when it's five minutes?"

"Yes, I'll come get you when it's been five minutes."

Sean and Naveen have started doing this new thing. She leaves the Early Learning Centre where she works at the same time everyday. Usually when she comes in, there is a little bit of a fight about going

home. Milak, until recently, has been mad that they are not going home earlier. Dan, on the other hand, is so focused on his game or his little brother when he comes through the door that he frustrates Sean and his mom by not getting his shoes and coat on. Now, Sean gives Dan and Milak some notice before it is time for them to clean up and get ready to go home. So far, it seems to have eased tensions, at least for Sean, with the going home routine.

(Interim Research Text, September 29, 2015)

When it was time to go, the six to ten feet between Dan and his cubby seemed to be the longest distance and most difficult for Sean and Naveen. I saw why, as Dan, upon hearing that his mom had entered the OSC, looked up and saw his baby brother. Dan immediately ran out of the centre he had been playing in without cleaning up and gave Saman a hug and asked him how his day was. Sean then came over, and reminded Dan he needed to clean up the centre he had been playing in. After a few repetitions, Dan heard Sean and returned to the centre. Dan tried to move as fast as he could. The others who were playing in the centre along with Dan needed to finish conversations with him, negotiating what needed to be cleaned up by Dan and what needed to be left out for those still in the centre.

After negotiating with the other children, finishing jokes, conversations, and being told final thoughts by his friends, Dan's toys were put away. He then made his

way to his cubby. He didn't directly put on his shoes and coat, but gave his baby brother another hug and encouraging word. By this time Sean finished talking to Naveen about any incidents that happened and tried to focus Dan's attention on putting shoes and coats on. I knew from my experience and from talking with Sean, it was hard when families lingered inside the OSC after they had officially been checked off the OSC's list. Sean wanted to talk with the parents and the children, saying a warm farewell but also had to continue with his other duties in the OSC (Field Notes, March 18, 2015). While Dan wanted to go home, he didn't feel the need to hurry. Sean knew that Naveen's day was not done. Wanting to eventually go home himself, Sean tried to gently, and then more forcefully, get Dan to gather his things. It appeared Naveen was less upset with Dan's slow progression than Sean was as evidenced when I heard Sean say, "Your mom has been waiting for a long time. Look, she is all ready to go!" (Interim Research Text, October 14, 2015).

I have always been a fascinated with the rug in front of the cubbies. I rarely saw a parent venture off the rug, not coming into the rest of the OSC but waiting for their children to join them on the rug. This was the place where parents, teachers, and children usually met each day as teachers greeted parents, told them of events from the day, and said good-bye to the children. For Dan, this was a particularly unique space. I imagined it from Dan, Sean, and Naveen's point of view:

<i>Dan</i>	<i>Naveen</i>	<i>Sean</i>
<i>Yay!</i>	<i>It's 4:30pm</i>	<i>The busy time</i>

<p>Mom's here</p> <p>Just need to finish this one thing.</p> <p>Sean's telling me to clean up</p> <p>"Mom?! I just need to finish!"</p> <p>Mom says, "Ok. 5 minutes..."</p> <p>Sean's going over to talk to her</p> <p>I'm not going to look at them</p> <p>Saman calls my name</p> <p>I smile and look up</p> <p>Saman!</p> <p>Now I need to go fast</p> <p>...</p> <p>Done</p> <p>Walking over</p> <p>Mom has her teacher face on</p> <p>She doesn't look happy</p> <p>Sean's telling her about what happened with Milak</p> <p>"Milak started it!!"</p> <p>Sean looks at me</p> <p>Mom, "Well, you</p>	<p>Got to get Saman, then Dan and Milak</p> <p>Make sure everything in my classroom is done</p> <p>Get Saman's coat on</p> <p>His boots</p> <p>Everything else he has</p> <p>Get my coat on</p> <p>My boots</p> <p>My stuff</p> <p>Walk to the OSC room</p> <p>Sean's sitting at the desk</p> <p>He's calling for Dan and Milak to clean up</p> <p>They will need some time</p> <p>I'll put the stuff in the car</p> <p>I could put Saman in his seat</p> <p>The boys won't be ready</p> <p>I'll take him with me</p> <p>Walk into the OSC</p> <p>I only walk two feet into the room</p> <p>This will give Dan and Milak the time to do what they need to do</p> <p>Saman is squirming</p>	<p>This is what I like best</p> <p>The children are playing by themselves</p> <p>Swept the floor</p> <p>Cleaned the bathrooms</p> <p>Cleaned up from snack</p> <p>All that needs to be done</p> <p>When all the children go home</p> <p>Take out the garbage</p> <p>Take the paperwork to the office</p> <p>Clock out</p> <p>9 children left</p> <p>I'll lose two when Naveen picks up Dan and Milak</p> <p>What time is it?</p> <p>Naveen just popped her head in</p> <p>"Dan! Milak! Time to clean up. Your mom is putting stuff in the car."</p> <p>More parents will be coming</p> <p>Milak and Dan need to hurry so that there aren't too many people in the doorway</p> <p>I hear from Dan, "Mom?!"</p>
---	--	---

<p><i>shouldn't have still done it."</i></p> <p><i>Sean, "Your mom wants to go."</i></p> <p><i>First I need to give Saman a hug</i></p> <p><i>Sean's telling me something</i></p> <p><i>I made Saman laugh</i></p> <p><i>Sean's moving me away from Saman</i></p> <p><i>Mom is listening to Milak</i></p> <p><i>I want to give Saman one more kiss</i></p> <p><i>Sean is telling Milak and me to get our stuff.</i></p> <p><i>Sean's walking away.</i></p> <p><i>"Mom! Guess what?! I beat Eliza in Pokémon!"</i></p> <p><i>"Oh!?" She is smiling.</i></p> <p><i>"Yeah! It was amazing!"</i></p> <p><i>"That was sure nice of Eliza to let you play."</i></p> <p><i>"Get your coat please!"</i></p> <p><i>Sean is still watching us. Ok, I have my coat and backpack on</i></p> <p><i>I want to give Saman a</i></p>	<p><i>I hear Dan say, "Mom?! I just need to finish!"</i></p> <p><i>"Ok. 5 minutes..."</i></p> <p><i>Milak is coming</i></p> <p><i>Sean is telling Milak to come back and clean something up</i></p> <p><i>Sean is walking over.</i></p> <p><i>I stay where I am.</i></p> <p><i>Oh no!</i></p> <p><i>Was there another incident?</i></p> <p><i>Sean is smiling,</i></p> <p><i>Asking about my day</i></p> <p><i>Saman is getting heavy</i></p> <p><i>Dan: "Saman!"</i></p> <p><i>Sean says that there was a problem.</i></p> <p><i>Milak and Dan were kicking each other</i></p> <p><i>Keep a pleasant but concerned face</i></p> <p><i>I'm so tired of hearing this</i></p> <p><i>Dan: "Milak started it!!"</i></p> <p><i>Milak: "No I didn't! You did!"</i></p>	<p><i>I just need to finish!"</i></p> <p><i>Naveen: "Ok. 5 minutes..."</i></p> <p><i>It won't take them 5 minutes</i></p> <p><i>I need to tell Naveen about the incident reports⁴⁷</i></p> <p><i>I don't know how Naveen holds Saman with both of their coats on</i></p> <p><i>Dan and Milak are both saying it wasn't their fault</i></p> <p><i>I look at Dan because it was his fault too</i></p> <p><i>Dan takes so long to get his stuff</i></p> <p><i>If he would just focus he could get his shoes on, coat on, and backpack and be out the door in less than 5 minutes</i></p> <p><i>"Dan, you can give Saman a hug after. Get your stuff. Your mom wants to go home."</i></p> <p><i>They are still going slow</i></p> <p><i>I'm going to mark them out</i></p> <p><i>They're not really here anymore anyway</i></p>
--	--	--

⁴⁷ These are reports of behavior that was against policy or caused physical harm to another child. This was the main form of discipline the staff were allowed to impose.

<p><i>hug</i></p> <p><i>Sean, "Dan! Get your shoes on!"</i></p> <p><i>Mom is looking at something Milak is showing her from school</i></p> <p><i>"That looks so nice Milak. Ok. Saman is ready to go. Can you get the rest of your stuff?"</i></p> <p><i>I have my shoes on</i></p> <p><i>Now I can give Saman another kiss</i></p> <p><i>Sean is watching us</i></p> <p><i>He wants us to go</i></p> <p><i>But mom's here so we're not really in daycare anymore</i></p> <p><i>We walk through the doors.</i></p>	<p><i>I'm sure they were just playing</i></p> <p><i>Or, Dan was just playing</i></p> <p><i>But it's not ok to play kick at daycare</i></p> <p><i>"Well, you shouldn't have still done it."</i></p> <p><i>Sean, "your mom wants to go."</i></p> <p><i>He's trying to help</i></p> <p><i>I am tired</i></p> <p><i>I haven't moved from the spot, in front of the door</i></p> <p><i>Dan is trying to hug Saman</i></p> <p><i>I'm still holding Saman</i></p> <p><i>I'm getting hot in my coat</i></p> <p><i>So is Saman</i></p> <p><i>Milak is telling me something</i></p> <p><i>I can tell he is excited about it</i></p> <p><i>It is hard for me to follow but I want to listen</i></p> <p><i>Dan and Milak both are trying to kiss and hug Saman</i></p> <p><i>I just want to go.</i></p> <p><i>Dan is telling me about</i></p>	<p><i>I can also start on some of the paperwork</i></p> <p><i>Look at the time</i></p> <p><i>Another parent will come soon</i></p> <p><i>Dan is hugging Saman</i></p> <p><i>He needs help focusing</i></p> <p><i>I'm going to move him to his cubby</i></p> <p><i>Dan and Milak talk so much</i></p> <p><i>They are still here</i></p> <p><i>I'm sitting at the desk a few feet away</i></p> <p><i>"Dan! Get your shoes on!"</i></p> <p><i>It looks like they are almost</i></p> <p><i>Naveen must be tired</i></p> <p><i>She was doing this in her class</i></p> <p><i>"Good bye Milak. Good bye Dan. You have a good night, alright?!"</i></p> <p><i>Smile</i></p> <p><i>They walk out the doors.</i></p>
--	---	---

playing with Eliza

*“That was nice of Eliza to
play with you.”*

“Get your coat please!”

*Milak is showing me
something from school*

*It looks like something he
got 100% on*

*“That looks so nice Milak.
Ok. Saman is ready to go.
Can you get the rest of
your stuff?”*

*Dan wants to give Saman
another kiss but we have
to go*

*Sean is trying to hurry
them*

Everyone is ready

*What do I have for
dinner?*

*Do I need to do anything
for tomorrow*

Lunches?

*I turn around and go two
feet, then*

*Through the doors to the
car*

A normal night

It’s good.

(Interim Research Text, April 27, 2016)

From the beginning of my time at the OSC, I noticed the rug in front of the cubbies and the front door. In my time in the OSC room, I only remember one parent leaving the rug to come into the room. This 2' x 6' rug was where parents waited as their children left the OSC and returned to their home place. Once through the OSC doors, Dan and his family were not watched by Sean. They were no longer the responsibility of OSC. Dan was with his family, and they were heading home as they got in the car to drive away. On that little rug in front of the OSC door and cubbies, I watched as Dan's OSC and home merged for just a few minutes. Dan was in what might seem more akin to a home place now that Naveen had come. Dan was also still in the OSC being watched and guided by Sean, his teacher. Dan was in a place between.

Sean has many children to look after. While Dan and Milak got ready to left, other children and their parents leave. Sean recognized how difficult it was to have multiple families in this tiny space and understood each family wanted to get home as quickly as possible. Sean wanted order and efficiency as children left. For Naveen, she had just been doing the same thing in her classroom a few doors down. As she left her classroom, she shifted from being a teacher into being a mother to Dan. She wanted to get home but also wanted to hear the stories her sons told her during this in between time and place.

World 3: World of Tae Kwon Do

As I began to join Dan outside of the OSC, I realized that he entered a world that was unique from those he experienced in the OSC or at home. Lugones (1987) describes a world as a complete or partial society where the inhabitants are constructing themselves and each other. The society within Dan's Tae Kwon Do class allowed Dan to construct himself differently from the ways he had been constructed while in the OSC or at home.

Dan has always been excited about Tae Kwon Do. When I told him that I was going to come to his practice, I thought he might explode with excitement. I sit now in front of the building. I'm waiting for Naveen and the boys to come. Naveen said that after she picks up Milak, Dan and Saman, they go home, have a quick snack and change into their clothes for Tae Kwon Do. I watch as parents shuffle their children in and out of the building. Some run flat out, clearly late for their lessons. I wonder about what it is I will see when I walk into this building? Will I see what Dan is so excited about?

Naveen pulls up and I hop out of my car. I can already see Dan waving to me excitedly as I walk up to Naveen's window. She asks if I mind walking Dan and Milak in so that she doesn't have to get Saman out of

the car. I am more than happy to have some time alone with them, even for the short walk from the car to the class. As the boys make sure they have their water bottles Dan calls to me, still from inside the car, “Eliza, you’re going to stay and watch us, right”? Upon hearing my cheerful yes, he hops out of the car and runs to my side. As Dan, Milak and I walk, really more of a skip than walk, across the parking lot, hand in hand as they excitedly tell me what I will be seeing.

“And, Eliza, we do what is called sequences. That is where we learn how to punch and kick and jump and stuff. Yeah, and there are little children in the class but they have a different teacher. I’m in the harder class, even though I’m just a white belt. Someday I’m going to be a yellow belt. And a black belt. There are others in between too that you have to get.”

I am unable to ask any questions because we have reached the doors.

(Interim Research Text, October 27, 2015)

I was not surprised that Dan was excited I was coming to watch his Tae Kwon Do practice. It wasn’t something that often happened, a teacher or other adult coming during their time off to watch something one of their students was in. In all of my

memory, I cannot think of one time when one of my teachers came to see me in a play, recital or tennis match. I imagined how I might have felt, had I been Dan. I think I'd have been excited as well as found it strange. I only thought of the adults in my life within the context that I knew them. I was not Dan's teacher but he had only known me in the context of his OSC classroom. I wondered, as we walked that first time into Dan's practice, who was I becoming to him. I was no longer just the woman who wasn't a teacher at the OSC. I was entering a new world of Dan's that few other adults had the opportunity to visit.

Dan clearly wanted me to know what to expect. As he described what it was that I was likely to see, I wondered how that was changing our relationship.

Me: Where do we go? Where is your class?

Dan: Upstairs. We go this way.

Milak: We can take the elevator.

(Seeing my nose wrinkle, suggesting that I didn't want to take the elevator, Milak and Dan's eyes light up with excitement)

Dan: We can take the stairs!

Milak: Yeah, it's faster.

Me: (realizing that if we don't pick up the pace, we might be late) I'm going to beat you!

We “run”, making sure not to go so fast that anyone falls; Dan and Milak take up the challenge. When we all reach the top, the surge of energy from victory propels them toward their classroom. Dan looks back only to make sure that I am following. As Milak takes off his shoes to put them in the shoe cubby that is in the little hallway inside the class, Dan leads me to a bench that provides a good view of the classroom. “This is where the parents sit to watch”. He takes off his coat and gives it to me, almost as though he wants to make sure that I will still be there at the end of the class. It may also be a sign that, while it is special that I am here, I am also a part of their lives. Other children give their parents their coats before running off to join class. Is this a sign that I am now, for Dan at least, identified as part of his world?

(Interim Research Text, October 27, 2015)

I recognized a bumping happening within me in this moment. I was an adult, a teacher, someone who, by most standards, discouraged any running in halls or up stairs. There had been other adults around, other children, and Naveen had entrusted Dan and Milak to me to get to class safely. Yet, I had built a relationship of being playful with Dan while at the OSC and didn't want to interrupt that relationship by embodying a story of what an adult should be now that we were no longer at the OSC.

Dan runs off to join Milak and the rest of his class. As I settle myself I can clearly hear Dan speaking to another boy. I think the boy has asked who I am. He can clearly see that I am not part of Dan's family, with my white skin and red hair, but that I am also clearly there with Dan and Milak.

"Her name is Eliza. She's here to watch us." Dan says this with an air of nonchalance. He then turns and calls "Eliza!" and waves at me. My reciprocal wave brings a grin to his face as he turns toward the teacher for the beginning of class.

(Interim Research Text, October 27, 2015)

As I sat with the parents of other children in the class, I once again wondered about who I was in relation to Dan. He didn't give his friend a category to place me in. He didn't say that I am doing research with him, that I am a friend of his or his family, or that I'm a teacher or someone from the OSC. I am just Eliza and there needed to be no further information given.

As I watched Dan in his class I began to notice the significant difference between this class and the OSC. Dan seemed just as happy as he was at OSC, yet there was an ease that I suspected happened naturally here. In this class, Dan was able

to move his whole body, jumping, kicking, punching, and moving his body in any way that he could imagine without worrying that the teacher would reprimand him. Dan only drew the attention of the teacher when those body movements didn't also allow him to complete the task being asked of him. There were no posted rules that I could see, reminding Dan not to punch or kick other children. It seemed to be understood that the children punch and kick, and they were encouraged to do this so long as they didn't not make physical contact with another person.

As the Tae Kwon Do class ended, I realized that the Tae Kwon Do teacher and Dan's OSC teachers asked the same things of him, to pay attention to the teacher and to line up, yet the results were very different in Dan's Tae Kwon Do class. Being loud, not always being on task, not forming a perfectly straight line are acceptable in this setting (Field Notes, October 27, 2015). As we left, Dan celebrated his advances and imperfections with me. I wonder if this world, between his OSC and home places, allows him to transition more easily from one to the other?

World 4: A World of Possibility

Lugones (1987) reminded me that "flesh and blood people" must inhabit worlds (p. 9). The inhabitants of a world construct the society that influences how those inhabitants are constructed. As I retold Dan's experiences at home, I realized that the society within this world allowed Dan to leave the constructions of himself incomplete. Dan did not outright reject his family's constructions of him, nor did he fully animate them. Instead Dan inhabited a world where Dan's constructions of

himself and his family's constructions of him were allowed to blend together and change over time. This shared history and experiences between Dan and his family further identified this as a world that was not bound by place.

Home

"Eliza! Can you come to our house?! Mom? Can Eliza come to our house tonight?" (Field Notes, October 21, 2015) I had been negotiating with Naveen to allow me to come to their home one night that week. Knowing that I wanted to accompany him and his family home at some point, Dan was eager to facilitate that negotiation.

Naveen and I have been working out when I can come to her house. I am trying to be helpful to make it easier. I know it must be strange to think of me coming to her house. I have suggested that I could fold laundry, do dishes, help with dinner, anything to make it easier for me to come to her house. Today she asked if I would like to come to Dan and Milak's Tae Kwon Do practice. I suspect it is because Dan keeps asking her if I can come over. I am so excited at the opportunity to go to the practice with Dan and Milak. Dan seems excited also. He made Naveen say that I was coming several times to make sure that he heard right and that she, or I, didn't change our minds.

(Interim Field Text, October 13, 2015)

The first time that I went to watch Dan at Tae Kwon Do, he asked if I was going to follow them home. I could tell that Naveen was not ready for me to come their house yet, so I declined in the hopes that the next week she might invite me to their house afterward (Field Notes, October 13, 2015). I drove to where Dan and his brother had Tae Kwon Do one week later. I waited in my car in the parking lot, watching for their car.

As I watched Naveen drive and park next to my car, I expected to go with Dan into his practice. What I did not expect was for Naveen to ask me if I would like to accompany her home and have tea and then come back to pick up Dan and Milak after their practice. When Dan heard his mother's invitation he jumped at the chance to ask if I could come to the house after their practice as well. "We won't see you at all if you don't come home!" Dan looked at his mom for an answer and I was glad to hear that it was alright with her if I came to their home after practice as well. "Good! I'll show you all of my rocks and my Pokémon! I have so many Eliza, you won't believe it." Dan was clearly eager to show me his home the way he saw it.

(Interim Research Text, October 20, 2015)

After talking with Naveen, Dan, and Milak, it was decided that I would alternate weeks where I watched Dan at practice and where I drove home with Naveen to talk during the hour-long practice. As I followed Naveen home in my car, I wondered what I would see. Would I see lots of things that showed their Sri Lankan heritage? Would I see children's art projects on the walls? I tried to keep any thoughts as to what I might see, out of my mind. I didn't want to have a predetermined story of what home looked like. As I drove through the housing development in southeastern Edmonton, I was already having my subconscious story of Dan's home interrupted. Each duplex looked the same as the one next to it. It looked like many of the areas that I had seen growing up in Utah. These houses were where my middle class friends lived. They were nice, clean, new. I hadn't realized that this was not what I had pictured. As I watched Naveen pull into the driveway of her house, I chided myself. I had inadvertently begun to story Dan's family and home worlds without knowing anything about them.

As we walked through the front door, I saw many children's shoes lined up against the wall, leaving enough space to walk comfortably through the hallway to the kitchen, living room, and dining area that was partially visible from the doorway. There were also stairs that lead up to the second floor where I assumed the bedrooms were. As I took off my shoes, I chided myself again. I wondered, what had I been expecting? To see South Asian artifacts lining the hallway? I followed Naveen and her youngest son into the kitchen where Naveen offered me some tea. The area was

small but didn't feel cramped. To the right was the kitchen, island, and stools. To the left was the living room area with two well-used black leather couches with family photos hanging above them. In the right hand corner, where a dining table might have sat, were small tables with what looked like an assortment of about 30 children's books piled on top. There were picture books to simple chapter books. I saw *Magic School Bus* books on top of the piles. When Dan came home from his practice, he told me that they were some of the most loved books they had (Field Notes, October 20, 2015). Beneath the tables were bins of toys. It was clear that this corner was for Dan and his brothers. There was enough space to play and provided a good view for anything that Dan wanted his mother, Milak, or baby brother to see.

I sat on a stool at the island counter as she explained that the tea was a blend from Sri Lanka. I watched and we chatted as she got Saman something to eat. Soon, Saman, who already knew my name even though I had not spent time with him, called me over to look at his Thomas figurine from *Thomas the Tank Engine* (1946-2016). Soon it was time to pick up Dan and his brother from Tae Kwon Do.

Dan walked me into their kitchen and tells me, "We have a snack and then get our stuff. We have to bring water bottles." Turning to his mother, "Mom? Where is my water bottle? And my socks?! I can't believe I can't find them!"

Dan is energetic, but the scene wasn't chaotic like I had expected. I pictured frantic running around in order to be ready for a rush back out of the door. Dan eats his snack and asks if we can have a Pokémon battle after practice. I agree and he cheers "Yes!" before walking away to change into his uniform and to get the rest of his things ready. He knew the process and his mom barely needed to remind him of what to do because Dan was already doing it.

(Interim Research Text, November 3, 2015)

After a few times of coming to their home, I negotiated to drive to their house and ride with them in their car to practice. I then rode back with them to their house and stayed for a little while. I knew from years of being with children and listening to them and their parents that their evenings were filled and busy. There were things to be taken care of, like dinner, homework, and other night time rituals. I, however, was not prepared for what this looked like in the living. The following word image takes place as Dan, his brother Milak and I begin to leave their Tae Kwon Do class. The word image continues to follow Dan to his home place.

Leaving Tae Kwon Do

Get my stuff

Where's my sock?

Halfway to the door

Forgot my water bottle

Go outside to the car

Where's Saman?

Mom has him

Now we are at Home

I take my shoes off

Throw my stuff in the living room

Mom asks who is going to have a shower first

I want to show Eliza my Gameboy

Ok, I'll take a shower

Then I can play with Eliza the rest of the time

Hurry

Did Eliza bring her Pokémon cards

Mom is asking if I have homework

I only have reading

I don't like the book

Mom says I should read to Eliza

I read then we play

That's the deal

Mom made dinner

Eliza thinks it's Indian food

It's a little different

Mom is a good cook

I don't want to eat that

Chicken, chickpeas, and something green

Saman already ate

(Interim Research Text, January 26, 2015)

I was stunned by the amount of energy that Dan displayed after being active all day at school, then at the OSC, then Tae Kwon Do. Dan was excited to have me at his house. He knew that I wasn't going to any other children's houses from the OSC. When he left for his shower, he made sure that I was still going to be there afterward. I wanted to be helpful to Naveen. I saw her juggling her three boys. Seeing Dan at home I realized he was at ease here. It was okay that he didn't like to be upstairs, taking a shower, alone. There was no embarrassment at not wanting to be the only person upstairs while everyone was downstairs. Dan's voice, always too loud for the OSC, needed little adjustment at home. In fact, the volume was almost needed if it was to compete with the voices of his two brothers. The nights when I was at the house were different. Naveen talked about how she appreciated my presence to help entertain and show interest in things they talked about and did in the ways she tried to (Field Notes, January 26, 2016). It was clear that while Naveen was cooking, this was

the time for Dan to talk about the amazing things he learned, the skills he was developing, or to just be in charge of himself.

As Naveen finished cooking dinner, I began to see how important negotiation was to Dan. It seemed that everything was up for negotiation. Dan was free to voice his opinions. This was an enjoyable time. There was not the usual amount of bickering that had often happened in my home as a child. My parents and I struggled to complete my homework and by the time we were all sitting down to eat, nearly everyone was out of energy. This wasn't the case with Dan, Milak and Naveen. There was no loss of energy with Dan. He was just as excited and enthusiastic at the end of the day as he was at the beginning. While taking miniscule bites of his food, he told me about the amazing things he was able to do with his body, things he had learned, and showed me his rock collection, sharing every bit of information about each rock (Field Notes, November 3, 2015). Eventually the conversation turned to Pokémon. Now that he had access to his whole collection, he showed me all the cards that he had told me so much about. Naveen, not knowing much about Pokémon, listened with a smile on her face at how her children were able to talk so intelligently about Pokémon. As the night began to come to a close, Dan, Milak and I sat down to play one of the card games that I usually brought to the OSC. There was also usually a battle between the full force of my Pokémon and Dan's.

Revisiting Dan's Worlds

As I made my way to my car, I knew that Dan would be making his way to bed, though I could only imagine what this process looked like. I had been allowed to see Dan in a different world than the ones he inhabited while in the OSC. As I look back on my experiences with Dan and the worlds he inhabited, I noted the multiple constructions of Dan that took place in the hours after school. Dan inhabited worlds where his constructions of himself were dominant, where he rejected the constructions that others tried to place on him, and where he experienced flexible constructions. As I imagined Dan moving forward, I wondered how these multiple constructions of him would influence his future experiences. I wondered how the rest of Dan's time in the OSC would shape Dan's construction of himself and if he would continue to reject other constructions or choose to animate them.

Chapter 5 – Milak’s Narrative Account

Coming to Know Milak

I noticed Milak the first time I entered the Out of School Care (OSC)⁴⁸ room on January 15, 2015. I was aware of Milak amidst the barrage of new people, voices, questions, and my own uneasiness. Something about him resonated with me as an adult and who I remember being as a child.

Milak’s name was called again. His and his brother’s names are some of the few I know already. I have only come to the OSC room four times over the past 4 weeks. Within ten minutes I have heard Milak’s name being called three or four times. I heard Dan and Milak’s names said many times, by teachers and by other students complaining about them during the two hours I’ve been in the room today.

(Interim Research Text, February 11, 2015)

I was also aware of how often Milak’s name appeared to be said in anger. Within fifteen minutes of entering the OSC room, Milak had done something that he wasn’t supposed to. I don’t know if he broke an explicit rule or violated some unspoken expectation. I was able to see intense frustration on the teacher’s face as well as Milak’s as he sat with arms crossed and head tilted down, eyes glaring at the

⁴⁸ The staff and children refer to the Out of School Care room as the OSC.

teacher, I cannot remember what sparked the exchange. Milak had dark hair and skin. He was one of the bigger eight-year-old boys and filled out his bright tee shirt and long denim pants. Milak's frustrated face stayed with me. I empathized with his frustration as I reflected on times when I felt something similar in elementary school, with my parents, or in my day care classes. Perhaps this is why I was so interested in coming alongside Milak. He reminded me of my childhood. I recognized him dealing with tensions I experienced as a child and as an adult. I do not think I allowed my frustration to show in the ways that Milak showed his, but I felt the same when, in second grade, my teacher glared at me and told me to be quiet when other children were talking more than I. When new or substitute teachers came to my school class, they imposed their own rules on top of the existing rules. When teachers said I couldn't go past a certain spot on the field, or when the actions of others were blamed on me, I felt the same frustration. I wondered just what it was that frustrated Milak?

I began to see Milak's experiences in four worlds that transcended physical place or location. The first world I became aware of was his world of transition, a world in which he experienced tension. The next world was one of challenge. When he was speaking of his experiences within this world, he often talked about how he was working to become "more excellent" at tasks. Within this world Milak experienced moments of ease and dis/ease as he worked to learn and become better at tasks. The third was a world of ease. When Milak was with his family, he was at ease, knowing the rules, routines, and expectations. Though there were arguments, as

happens within all families, there was an ease that defined his experience in this third world. In what follows I show the four worlds of experience which Milak appeared to inhabit as he moved from school dismissal to bedtime each day.

World 1: A World of Transition

In the process of retelling Milak's experiences, I became aware of Milak's tensions within what I saw as his world of transition. Transition means the process or a period of changing from one state or condition to another. As Milak transitioned from one place to another, moving from the place of school to the place of OSC, while in line with the OSC, or moving from OSC place to his home place, Milak inhabited his world of transition, populated by flesh and blood people who were constructing Milak in one way while Milak appeared to hold a different construction of himself (Lugones, 1987). It was in the bumping of these different constructions in his world of transition where Milak experienced tension.

Moving from school to Out of School Care

Milak came from school with his head down and eyebrows knit together again. It has been almost two months since I began coming to meet the children after school. I don't know if Milak's mood today is from something that happened in class or if it is because he doesn't want to come to OSC. When I asked him, he gave both answers. "Some things happened in class. I just don't want to be here right now". I

knew something was wrong. It bothers me that he is so unhappy this early in his time in the OSC.

(Interim Research Text, March 25, 2015)

I was interested in how Milak experienced his day by entering this world of transition between school and the OSC. What made this young boy seem, to me, so discouraged? Was it that within this world Milak was constructed as someone who did not rigidly adhere to the expectations of walking quickly and staying perfectly in line at all times, as a problem? I remembered many children I taught in OSC who also seemed discouraged at coming to daycare. Many of them felt they weren't treated fairly in OSC. They didn't see why they weren't allowed to take care of themselves. They didn't like adults telling them what to do. I, too, felt this way at times in my childhood. I remembered thinking, "Why are you talking to me like I don't know what is going on? I'm smart! I might understand better than you!" Was this how Milak felt? Had he felt this way at school, and now, at OSC, did he also feel adults treated him like "a kid"?

Most of the children were already at the wall. Milak is usually one of the last children to arrive.⁴⁹ As we waited, it became clear that Milak was one of the few children missing. Sean, a teacher, walked to the end of the wall to see if Milak was coming from that direction (walking from his class outside of the building rather than through the hallways). Milak had been making his way slowly to the meeting point, eyes downcast, shoulders slumped, and dragging his backpack along the ground. “Milak! Walk faster! You’re late!” was Sean’s reaction to this sight. I saw him a short time later as he rounded the corner to stand at the back of the line. Sean was waiting for him. More words were exchanged, and, while I couldn’t hear them, I imagined them to be something along the lines of “You need to come faster. You know the rules, and you made everyone already here wait!”. I didn’t hear Milak say anything in response, though his lips moved slightly. I had seen him fight back a bit, saying that he had been coming and Sean could see him, but today he didn’t seem to have the energy for this.

(Interim Research Text, April 10, 2015)

⁴⁹ When it looks like most of the children have checked in and are by the wall where the class meets after school, the teachers usually go through their lists to see who is missing. If a child is not there who is supposed to be, the teachers check with the office to see if the child was picked up earlier in the day. If they weren’t, the teachers then call the parents to see if they know where their child is (for example, with friends, another parent, or at another activity). If they don’t know or the teachers can’t reach them, the police are called.

Once Sean left Milak, it didn't take long for one of his friends to ask him to be their partner in line. A tentative conversation began and Milak's mood seemed to improve. Milak began to stand taller, a light and energy filled his face as he began to get into the conversation. In what felt like seconds, however, Sean was calling for silence. I wondered if Milak had just started to make a new story of how the afternoon was going to go when suddenly his name was called again. With Milak's silence came his angry face and stance, arms crossed, eyebrows knitted, nose scrunched, mouth thin, head down, kicking his backpack. I was saddened that Milak hadn't had more time to move past whatever had been happening so he could have a different experience in OSC that afternoon (Field Notes, April 10, 2015).

Attending playground meetings

No matter where the meetings took place, outside at the park or inside at the OSC, I noticed Milak sat still if left alone. Fidgeting or distracting others was not Milak's problem during the meetings, and yet his name was often called during these meetings. Much like when lining up with the children going to the OSC after school, this world of transition while attending these playground meetings had its own society, where each inhabitant was constructed by teachers and other children.

Milak doesn't seem to care about what goes on in the meetings. Today, as soon as we got to the park, Milak got out his book and started reading. He wasn't disturbing anyone or drawing any attention to

himself. He also wasn't listening. Sean immediately asked him to put his book away. However, the words had only just left his mouth when Sean's attention was called elsewhere. Milak didn't put the book away. He was still not bothering anyone and not making any noise when I suddenly heard Sean call impatiently, "Milak, I already asked you to put your book away and pay attention"! Shutting the book, with his thumb still inside so that he could return to where he left off as soon as Sean's attention was elsewhere, he asked, "What's for snack"? "If you were paying attention, you'd know. Book in your backpack!" was Sean's response. Milak put the book away and immediately began to loudly whisper to me, trying to tell me things he noticed in the story he was reading and other details from his day when a threatening look, the kind teachers are known for, from Sean to Milak caused me to try to make Milak stop talking. I didn't want him to get into any more trouble than he already seemed to be in. The meeting ended soon after. Milak, put his book into his backpack, rushed off, story unfinished, to play soccer with the other boys.

(Interim Research Text, June 3, 2015)

As a teacher, both in elementary school and in Daycare, I have held hundreds of these kinds of meetings. Many times I acted as Sean did, wanting to give

information and creating a space for the children to voice questions and concerns, wanting all children to be part of the discussion. I chided children like Milak, trying to show them what “respectful listening” was and how to be a “contributing member” of the class. As a teacher, I had seen these meetings as good opportunities to develop a sense of community, to be productive and helpful. Now, sitting beside Milak, I wondered about the purposes of these meetings. Clearly, Milak did not experience these meetings as an opportunity.

Lining up

After about an hour of play in the park, a teacher yelled that it was time to line up and some children ran to get their backpacks and to secure a spot at the front of the line; others walked more slowly. The line was nearly complete when, with a final look around by the teachers to see if any coats, books, backpacks or any other personal items had been left in the park, one bag remained at the meeting place. Milak was moving slowly to gather his things. Just as when Milak left school, dragging his backpack, eyes down and shoulders slumped, he now looked much the same as he made his way to the meeting place.

I remembered those first visits to the park with the class. Now as then, with the rest of the class lined up and ready to go, Sean was impatient for Milak to hurry and join the class. I imagined how frustrated Sean was trying to keep the class together so that everyone could be kept safe as the class crossed the street and left the park for the OSC room. He had no experience before becoming a teacher at the OSC

with transporting a large number of children, on foot, with public transportation, or driving them personally, from one place to another. I remembered the first few times, when I was a daycare teacher, walking with forty children from our OSC to a park half a mile away. I was hyper aware of our surroundings, trying to minimize the potential risk of having someone hit by a passing car, being injured because they were not paying attention to where they were going, or having one of the children run away from the group. I learned that Sean felt similarly when he began teaching at the OSC (Conversation with Sean, May 19, 2015).

I watched as Sean began walking with Milak, who was reluctant to move quickly to join the class. When the class was ready and Milak had retrieved his backpack and joined the class in line, Sean stayed behind, walking slowly with him. Milak was clearly upset by the arguments, perceived slights, and wrong doings by other children. As Sean and Milak slowly walked at the end of the line, the rest of the class moved ahead with the other teacher. The children didn't seem to care about the extra time that it took for the line to "be ready" or that they had to wait outside the classroom doors for Milak to catch up. Perhaps they did mind, but they continued talking, making plans, and telling stories.

I don't know the substance of Sean and Milak's conversations as they walked fifteen feet behind the rest of us. I imagined this was a time for Sean and Milak to negotiate their relationship and share their stories. As Sean and Milak finally met us, Milak's eyes were still down. I noticed that Sean did not seem as frustrated when he

and Milak joined the class. It seemed as though Sean had accepted Milak's rhythm for moving from the playground to the OSC. Something had changed between Milak and Sean since January 2015 when he began teaching in the OSC room. Perhaps I was the only one who saw it, only because I watched so carefully, but an understanding seemed to have formed between them over the five months that Sean and Milak had been in the class together. As long as Milak was moving toward the OSC room, Milak was allowed to move at a pace that was comfortable to him.

Going home

Much like the process of coming to the OSC from school, leaving OSC was also a world of transition. Naveen had two sons, Milak and Dan, in OSC, and a younger child in the Early Learning Centre. Naveen picked up her youngest child before coming to the OSC room to pick up Dan and Milak. Meeting Milak's youngest brother helped me see Milak in a new way. Looking back on formal and informal conversations with Milak, Naveen and Sean, Milak's OSC teacher, the following pastiche⁵⁰ represents a composite of what happens during the time when Naveen leaves her classroom to pick up her sons and she, Dan, Milak, and Saman leave the OSC.

Milak

Sean

Naveen

Eliza

Naveen has been

⁵⁰ A pastiche "is the product of textual experiments that seek to challenge linear, simplistic descriptions of meaning ... in various configurations built to provide a meaningful whole" (Ely, 2007, p. 586-587).

*at work since
7am. As it nears
4:30pm she looks
forward to going
home but knows
that her day is far
from over. She
begins gathering
her own things as
well as those of
her youngest son,
Saman. She puts
on coats, shoes,
checks to see if
anything needs to
be done in her
classroom and
thinks about the
next day before
her thoughts shift
to the needs of her
children.*

*Sean looks at the
clock. Half of the
class has already
gone home with
their parents. It is
almost 4:30pm.
Naveen usually
comes around this
time. "Dan!
Milak! Your mom
will be here soon.
Start wrapping up
your games."*

Milak only vaguely hears what Sean is saying, too focused on the Phase 10⁵¹ game. "I'm so winning!"

Eliza hears Sean's warning. Worry starts to build, knowing that Milak won't want to leave the game even though he wants to go home.

Naveen gets Saman, and with both of their coats on, she walks across the strip mall to the OSC room. Walking through the doors she stops three feet inside the door, staying on the strip of carpet in front of the cubbies and waves to Sean.

Sean is sitting at the teachers' desk, which gives a clear view of the door as well as every centre in the room. He is getting started on the paperwork that must be done at the end of every day. He likes

⁵¹ Phase 10 is a Rummy-Type Card Game that can be played with two or more people. The object of the game is to be the first player to complete 10 phases, specific combinations of cards called "a phase". During each round those that complete the phase advance to the next, but those that have not must try again.

*doing this part.
He feels
comfortable here,
having a “to do”
list of things for
the end of the day.
As he does them,
he talks or jokes
with the children
as they pass. The
bell attached to
the door rings as
Naveen and
Saman walk in.
She calls, “Dan!
Milak! Time to go
home. Clean up
your centres.”*

“Saman”!

*Milak tells us to
go faster so that
he will win. He is
checking to see
where Sean is
before looking
back at Saman
and waving,
indicating that he
will be there in a
minute.*

*Milak hears that it
is time to go. I
know that if he
doesn’t start
moving toward the
cubbies soon,
Sean will be
coming over to
encourage him to
leave the game
and go home.
“You have
already Phased⁵²
Milak. You go.
There are other
people who need a
chance to Phase.
Sean’s attention is
on Dan at the*

⁵² A phase in the game Phase 10 is a combination of cards composed of sets (multiple cards of the same value), runs (multiple cards in consecutive ascending order), cards of one color, or a combination of these. There are ten phases in a game. Once a player has gathered the correct combination of cards for the current phase, that player has then “phased” and can move onto the next combination of cards.

moment, which is good because Milak is cheering loudly that he has Phased while others haven't.

Milak rushes over to his baby brother to give him a hug and a kiss, ignoring the fact that Saman was still in his mother's arms. All thoughts about what had happened in the rest of the day appeared forgotten.

I wish that I didn't have to tell Naveen that Dan and Milak were fighting again today. If they just controlled themselves, we'd all be happier.

"Milak, get your coat on. Come on." Sean's voice has an edge of annoyance that Milak and his brother are not moving faster. "Milak had a few incidents today. He had a hard time listening and he kicked his brother." Naveen's face looks more sad than angry. She

Milak looks happy. He didn't used to⁵³. There were also lots of incident reports. I can see Eliza. He was playing with her. Milak is happy. Sean says that there was still a bit of a problem with him and Dan but it could have been worse.

Milak looks so happy. He used to be so upset, wanting his mom to pick him up sooner. Now, he likes to stay and sometimes is upset that Naveen comes so early. She comes at the same time. I know Sean is telling her about something that happened today but everyone looks happier. I wonder what happens when I'm not here.

⁵³ Naveen told me that Milak for several years, until about April of 2015, had been generally angry when she came to pick him up at the end of the day. I had also seen this in the months that I had come to the OSC. Since April of 2015, Naveen noticed that Milak was happier when she came to pick him up. One reason she had for this change was my involvement in Milak's time at OSC. Milak loved the games I brought and "he always seems so much happier when you are there" (Transcript from conversation with Naveen, April 1, 2016).

*has heard this
report before.*

*“IT WAS DAN!
HE HIT ME
FIRST!” Milak
almost yells to his
mom and Sean.
The indignation in
Milak’s voice is
clear. The whole
story is not being
told.*

*“We’ll talk about
it in the car. Did
you clean up?”*

*From
conversations that
I have had with
Sean, I can guess
that he is going to
tell about Dan
and how he hit
Milak but is trying
to report the
incident the way
he did with any
other child. Just
because Milak’s
mom works at the
same OSC, Sean
doesn’t want to
give Milak special
treatment⁵⁴. The
philosophy of “it
doesn’t matter
who did what to
you, you don’t
kick back” is one I
know well.*

*Milak goes to get
his things. Despite
having an incident
report, overall it
was a good day.*

*“Hi Saman! Are
you ready to go*

*They are all
finally ready to
go. Another
parent is going to
come soon and I
don’t want it to
get crowded on
the rug.*

*I wave to Sean
and Eliza. Milak
and Dan look like
they are almost
ready. Saman is
ready to go, and
so am I. Tonight is
Tae Kwon Do so*

*I have never seen
anyone so in love
with their baby
brother.*

⁵⁴ In a conversation Sean and I had after a particularly hard day, Sean described having to tell Milak’s mom, Naveen, about Milak fighting and saying rude things to other children and the teachers. Sean didn’t want to give Milak “special treatment” because his mother also worked at the OSC (Conversation with Sean, June 1, 2015).

<p><i>home?”</i></p> <p><i>Saman is the best!</i></p>	<p><i>Everything will be calmer with Dan and Milak gone. I don't know how Naveen does it? She is with those little children all day and then goes home with those two.</i></p>	<p><i>we need to go home and get changed, have a snack. Then I will take them. What am I going to do for dinner? I'll feed Saman something while they are at practice. I hope there isn't a lot of homework.</i></p>
---	--	--

Milak, Dan, Saman and Naveen walk out the doors and are officially no longer part of the OSC for the day.

(Interim Research Text, April 29, 2016)

As Milak and Dan make their way to their cubbies to get on coats and collect their things, Sean fills in their mother on incidents from the day. The stretch of carpet in front of the cubbies makes this a world transition. This whole experience happens under the watchful eyes of Sean, OSC teacher. Naveen, a teacher at the OSC, is also watching her sons during this time. Naveen and her sons leave the OSC and are officially out of Sean's jurisdiction as an OSC teacher. I marveled at what seemed to be four worlds of transition that Milak, Naveen, Sean, and I inhabit. For Naveen, she was, in that moment, a mother to Milak and Dan, an ELC teacher, and a colleague of Sean, her children's OSC teacher. For Sean, he was Milak and Dan's teacher, in charge of keeping order in the classroom, and a colleague to Naveen, another teacher who was also the parent of children in his class. Standing in front of the cubbies, in

view of his mother and OSC teacher, he was at the same time, leaving the OSC where he had inhabited worlds of transition and challenge and entering a world of ease with his family as they went home.

World 2: World of Challenge

I came to see Milak's desire to push himself, to challenge himself, as a world he entered alone or with friends. Milak's world of challenge allowed him to construct his own goals and control expectations. Milak was able to choose which electronic games he wanted to get better at, which card games he wanted to play, and which books were worth reading. In this world Milak was always pushing himself to be better, get faster, score higher, or read more difficult books.

Playing card games

I am good at this aren't I!

Did you bring Pounce? I'm getting faster.

Yeah! I'm getting incredible!

(Interim Research Text, April 6, 2015)

When I taught in an OSC, many card games were played in the School Age Classroom. I came to realize that the card games allowed the children to play together; they were able to talk, and develop skills of logic, prediction, and vocabulary. The games were fun; the children and I enjoyed them. After a few

months of observing the OSC class, I thought about ways that I might be able to come alongside the children in order to hear their stories. This was not possible in the same way when the children played in the centers, which they entered and left quickly. I had spent two months sitting outside of the children's play. I watched as they played chess, in the Lego Centre, and with the figurines and other manipulatives. I looked for an opportunity to come alongside the children, to hear their stories and get to know them. I thought back to my time teaching in OSC and remembered how playing card games allowed me to hear the children's conversations. I brought some of my favorite card games to the OSC that had, in the past, allowed me to talk with children between turns, to hear stories and to ask questions⁵⁵. One of these games was called Pounce, which is played with Rook cards. This became one of Milak's favorite games in his world of challenge.

Milak loved Pounce for many reasons. The speed and complexity allowed him to feel a sense of pride as he got better. Eventually, however, he seemed to think that he was not progressing fast enough. He rarely won and didn't feel like he was getting any better at being able to keep track of multiple piles of cards at one time. He turned his attention to Phase 10, a slower paced game, and insisted we play whenever possible. I described Phase 10 as a "thinking, cunning, strategic" game because a player needs to think about the cards they need, the cards another player might need, and which cards were likely to still be in the deck. Milak took pride at describing

⁵⁵ The process of using card games to create a relational space is described in detail in Chapter 3.

himself as strategic and loved the word ‘cunning’ (Field Notes, September 15, 2015). Playing Phase 10 allowed Milak to enter a world of challenge. He understood the game and its goals, and was able to win several hands during the course of the game. Milak experienced little tension in this world because of the rules and expectations that had been agreed upon by the boys who most often chose to play Phase 10. Milak rarely got angry during the game and so did not draw negative attention from any of the teachers.

Sean told me how much he liked it when I played Phase 10 with the children. There are several boys that most often cause disruption in the class. These same boys love playing the card game. They are less disruptive when we play Phase 10. We sometimes get loud, but it is never for very long because the game takes concentration. Today was the first time I saw Sean play with some of the children. He told me that he liked playing with the children. He didn't have to deal with the behavior issues and so could play with the children.

(Interim Research Text, July 27, 2015)

Entering into a world of challenge allowed Milak to construct himself not as someone who causes problems but as a talented player, causing less tension between

he and the teacher, Sean. It seemed that this world also allowed Sean to animate⁵⁶ a different construction of himself, leaving a construction of himself where he needed to be disciplined and animating a more playful construction of himself.

Like many boys in the OSC, Milak loved Pokémon. If there was a conversation happening about Pokémon, Milak was often in the middle of it. Milak readily talked about Pokémon creatures. As I began writing about Milak and his passion for Pokémon, I began to notice something new. I began to wonder if his fascination with the game was truly about Pokémon and the world they inhabited or excitement about the game because it provided a complex challenge for him. Milak told me about how, no matter how good he became or how many cards he got, there was always something more to work for, to get better at, to learn about the game and world of Pokémon (Field Notes, June 24, 2015).

Eliza! Look at this book I just got out of the library. It shows all the Pokémon, okay, not ALL the Pokémon but most of them. It shows each of the Pokémon and tells what species they are, the moves they can do, what type, evolutions, where they are from, and then if it is a

⁵⁶ Different constructions of a person exist within worlds. Lugones writes about how she came to see that in one of her worlds she had an attribute of playfulness that she didn't have in another world. When other inhabitants of a world try to construct a person in a certain way, for example identifying one twin as "the evil" twin, that person can choose to animate that construction or animate a different construction. For example, the same twin deciding to be extra caring and helpful and rejecting the construction as "the evil" twin. Each person chooses to animate or live out a certain construction within that world (Lugones, 1987, p. 9-10).

Legendary or Mythical Pokémon⁵⁷. I know almost all of this already. It's not totally complete. It doesn't say if they evolve into a Mega or EX⁵⁸. Like see, Blaziken. It evolves from Torchic and Combusken. You have Torchic, Eliza. You also have Blaziken EX, but you don't have Combusken.

(Interim Research Text, October 14, 2015)

Most of the boys were fascinated with the Pokémon creatures, their abilities, and how they might be used to win a battle. Milak's fascination seemed different. He showed interest in the Pokémon creatures and abilities but seemed to enjoy learning all the facts about the Pokémon. He took pride in the range and depth of his knowledge about the Pokémon universe. His excitement about showing me the book he had checked out on Pokémon, and telling me the ways in which the information was incomplete, was similar to the excitement he showed when telling me which spelling group he was in, or facts he had learned about an animal he had read about. It seemed that it was the challenge of learning new information that excited Milak. As he became engrossed in the acquisition of knowledge, learning facts, learning a new

⁵⁷ Legendary and Mythical Pokémon are powerful or rare Pokémon and so are highly desired. Species and type further identify and categorize Pokémon. For example, Blaziken is of the Blaze species and is a Fire type Pokémon because the moves that the Pokémon perform involve flames, which also cover the Pokémon's body.

⁵⁸ Mega and EX are identifiers for variants of evolved Pokémon which give the Pokémon enhanced abilities, moves and strengths.

game, or improving his skills in some area, Milak entered a world of challenge. I wondered if this was one reason why Milak loved Pokémon so much.

Electronics days

Milak loved electronics days. As with playing card games, electronics games allowed Milak to enter a world of challenge as he and his friends constructed a society around various electronic games. These days were enjoyed by both children and teachers. Electronics were prohibited most of the time at school and OSC. There was little opportunity for Milak to play his Nintendo DS⁵⁹ gaming system outside of home, as they were not allowed at school or in the OSC room. On electronics days however, electronics were welcomed at the OSC. Milak and other children greatly anticipated these days. About once a month an electronics day was scheduled. During the school year when the children had a few days off from their elementary school for spring break or during teacher preparation days, one of the days would be scheduled as an electronic day. The same was true for the summertime when school was not in session. Milak, along with many of the other boys, preferred to play Mario Kart⁶⁰ or Pokémon games. These were played alone, against computer-programed opponents. When children didn't want to play against computer-generated opponents, devices were wirelessly connected to each other allowing multiple children to enter a digital

⁵⁹ The Nintendo DS is a dual-screen handheld game console developed by the Nintendo Company. It has wireless connectivity capability so that multiple players can link their devices together and play a single game.

⁶⁰ Mario Kart is a series of go-kart style racing video games based on the Super Mario series developed by Nintendo. The two main characters are Mario and his brother Luigi.

space and compete together. When I asked Milak about what made these electronic days so wonderful, I began to see how he was able to enter a world of challenge on electronic days.

We can do whatever we want. We can play whatever game and the teachers don't tell us that we need to try something different. The teachers leave us alone. I get really good at the game. I beat my best score in Mario last time.

(Interim Research Text, August 21, 2015)

Teachers left the children to make their own choices during electronics day. As the children in the class grouped themselves around electrical outlets, making sure their friends and those with similar devices were also in the group, the teachers congregated around the teacher's desk talking about their plans for the weekend and sharing stories about things they had done.

I vividly remembered my own feelings about letting electronics into the classroom when I taught in an after-school program. My predecessors had imposed rules similar to those in Milak's class. When I became the co-head teacher, several of the boys in the class came to me, asking if I could schedule more electronics time. I was reluctant. I loved seeing the children look at each other, work together, play games, read stories, or work on projects together. I didn't want to give more time for

children to play in what I saw as a narrow way, alone, in a world that was only the size of their device's screen. I was not raised with video games and did not understand their appeal. I asked the boys to write out an argument for their position. I thought, if I was going to have more device time, I needed good justification. Several hours later, they presented me with a paper clearly articulating their desires, the benefits, and the possible solutions to problems like games getting lost, arguments over playing together or not, and some children's desire to play with their electronics outside, inside, all the time. Though I still did not see the appeal of electronic games I allowed electronics on Fridays while the class was inside.

As I sat watching Milak in the middle of his group of friends, each looking at their own screen, I wondered if he felt the same way those boys in my class had felt.

The teachers think we just play by ourselves. Sometimes we do. We are sometimes quiet, that's probably why they think we are by ourselves. But we link up all the time. I like it because we can play together and no one gets mad because if they do get mad, they can just play by themselves. We are all racing each other or something, I sometimes get loud and Sean tells me to be quiet. Mostly, we are all quiet. I think the teachers like that.

(Interim Research Text, March 31, 2016)

I was becoming aware of the depth of the children's experiences of these virtual places. I began to see what Milak had been telling me. The game they were playing in was not just the size of the screen but was so much larger than I saw (Field Notes, July 31, 2015). They were worlds where Milak came and went as he chose. He worked through conflicts with other children in his own way, either by talking to the friend he was playing with or through a chat feature that was sometimes part of the games. He moved as fast or slowly as he wanted.

The teachers also liked electronics days (Conversation with Sean, February 1, 2016). The children looked after themselves, there were fewer physical injuries or issues, there were rarely concerns about noise, and ALL of the children were happy (Field Notes, September 4, 2015). Milak felt successful and productive playing electronic games (Field Notes, August 21, 2015). He could beat his previous scores, get more total points, and defeat tougher and tougher opponents.

Tae Kwon Do

I have rarely seen Milak so consistently happy. He is so excited to go to Tae Kwon Do. Milak and Dan race into the building. It is not unusual to see children and parents running to their classes, especially when they are late. We aren't late, but we just make it. As Milak skids into the room, there is a little hallway where children take off their shoes and store their coats. Just beyond that, looking directly into the room where the class is held is a bench intended for parents to sit and

watch. There are a few parents who have stayed to watch the practice. As I choose a spot with a clear view, Milak asks if I will hold his socks. I wonder if he just wanted everyone to know that I, a person who was not a family member, was there to watch HIM?!

(Interim Research Text, October 22, 2015)

Sitting among the other adults made me wonder about who I was, and more importantly, who I was to Milak. While I didn't notice any sidelong glances from the other adults, I was aware of myself in this group. I wondered who I was to Milak. Sitting among the other adults watching Milak's practice I wondered who I was in relation to him.

I take the socks happily as he rushes off to join his class. Immediately there is laughter. I cannot help but think how this level of energy, movement, and noise, would overwhelm the teachers at the OSC and how it would result in someone shouting to quiet the group. Instead the teacher, who may have been an older student herself, in her red uniform⁶¹ arranges her things before stepping to the front of the room, directly across from the parents so the children's backs are to us.

⁶¹ The Tae Kwon Do uniform is usually a plain white, v-neck heavy cotton top with pants that have an elastic waist. The top is similar to a jacket, open in the front and tied together by a belt. There is also a belt system. Belts are used not only for closing the top, but are also a ranking system. The color of your belt marks your skill level. As you progress, you get a new belt signifying your growing skill as a practitioner. Beginners all start as a white belt.

Before she herself is ready to begin, she calls out a signal in another language. It is loud and clear and the children respond to it immediately. They shuffle themselves around so that they are in rows with enough space between each person so as to reach out and not touch another person. This process takes about 30 seconds, which doesn't seem to bother the teacher. She waits at the front in a rigid stance waiting for the children to do the same. Once each child has chosen their spot, a few children are moved by the teacher so smaller children can see. She begins to call out a sequence of moves and stretches.

(Interim Research Text, October 22, 2015)

As I watched Milak I thought back a few hours to when, in the OSC, Sean tried to get the class to respond quickly and line up. Sean's attempt was not as successful as what the Tae Kwon Do teacher did. I wondered what the difference was. There were about the same number of children in both classes. Both teachers had been trying to get the children to come to attention, and to be silent so the teacher could give instructions. Yet, the result in the OSC had been very different to that of the Tae Kwon Do class. The OSC teachers were frustrated as the children disregarded their attempts to assert order and silence. There had been threats of taking away free time if the class didn't listen and follow instructions. As I sat watching this Tae Kwon

Do teacher easily call her class of very active children to attention, she appeared at ease at the time it took for them to come to attention. Each child stood still, looking forward, ready to do whatever the teacher told them. The short barked commands were quickly followed and each child was happy to do what was asked of them. They enjoyed the activity. This was truly a world of challenge for Milak. As he worked with the other children in the class to improve, Milak continually pushed himself to do better with each exercise.

Each child does the sequence but perfection is not expected. As Milak moves through the sequence, he tries to imitate the instructor perfectly. He loses his balance at times and stops, standing upright to watch a bit before trying the move again. There is no reprimand when he does this. He is trying, and the teacher continues on. When a child's attention begins to wander, or does the move in a "silly" way, his or her name is barked out once. The child's attention snaps back to the task at hand.

(Interim Research Text, October 22, 2015)

There is mutual respect here, between teacher and student. There seems to be no resentment from the teacher when a student goes off task. Likewise, there seems to be no resentment from the student when they are called back to task. Milak, once

again, shows the same qualities that he exhibits when playing card games, Pokémon, video games, or reading. He enjoys getting better, achieving new levels in increasingly difficult tasks. In this class he is able to enter his world of challenge, to jump, kick, and talk to his friends about how to do a move in order to achieve his goals, get better, and get as close to perfect as he is capable.

After the warm ups, a master teacher enters the space and the class splits into two groups. The younger children go to one side of the room with the teacher in red. The older group, made up of white belts, yellow belts, and those in between, is the one where Milak joins the master. The same pattern continues, though the sequences are more complex and difficult. The children line up, each taking a turn with the speedbag, then move to do a sequence with the master before re-joining the line to begin again. Milak is very focused when doing the exercise. Milak smiles as he allows his body to engage in the full motion that has not been allowed in other spaces. When he re-joins the line, he is engaged and has short conversations with others in line and laughs before repeating the cycle.

When the class ends, Milak does a shuffle run back to me. “Did you see? Eliza! I’m getting so good!” There is a bit of chaos as fifteen or

so children put shoes and coats on, gather their belongings and meet family members. As Dan, Milak and I head out, both boys shout final thoughts to their friends. As the conversations end, Dan calls, “Race you”! We three are off, running but not fully, racing to the front door. It is all in good fun, and each boy was careful, despite doing things that are frowned upon in most places, like school and the OSC.

(Interim Research Text, October 22, 2015)

Thinking back on these times spent with Milak in Tae Kwon Do, I am so glad that I was able to travel to this world with Milak, a world in which he was so happy. He loved telling me about Tae Kwon Do, his achievements and the skills he was working on (Field Notes, October 20, 2015). This was a world in which Milak could truly challenge himself.

Reading in the quiet centre

Milak spent the afternoon in the reading center. In the back corner of the OSC is a small area with a couch, rug, and a collection of books.. About 100 books of all kinds are haphazardly stacked on a small 2 x 2 shelf, including fiction and nonfiction books, picture books, comics, and chapter books. This center is normally empty, since most children preferred to be in the more active centers – arts, Legos, house, or card and board games. I did not usually find Milak in the Reading Centre,

but sometimes he retreated there and got lost in a book. Naveen, his mother, said that Milak is a reader and that he loses himself in books.

Today I saw what she was talking about. Milak sat in the middle of the rug, cross-legged; head down, and a book open in his lap. It was one of the upper level chapter books, from what I was able to see. He was engrossed in the book and seemed to not be fully aware of the rest of the class. I walked over, wanting to talk to him about the fight that Milak had with his brother, causing Milak to get into trouble earlier. Was he in the reading area because of the fight, or did he just feel like reading? I asked him what book he was reading. In response, the only movement he made was to lift the book slightly. I didn't know the book, but it looked like one from the Tree House series⁶². Milak was so engrossed in the book that it was like he was no longer part of the class.

(Interim Research Text, November 12, 2015)

During class meetings, a time when Milak experienced tension, Milak, if he was able to, chose a book that he found interesting and challenging, trying to move from a world of tension into a world of ease through reading. I wondered if Milak

⁶² The series involves two siblings who enter on numerous adventures and missions through a magical tree house in order to help free people from spells, solve riddles, become Master Librarians, and save ancient stories from being lost forever (Osborne, 1992).

was already learning about how to cope with experiences of tension. Perhaps he learned that reading a book allowed him space to animate a different construction of himself.

Milak didn't often go to the Reading Centre, but on those occasions when he did, the teachers and other children left him alone. There seemed to be an unspoken agreement that when Milak was in the Reading Centre, he was to be left alone. His habitation of this world was only disturbed when Naveen came, signalling it was time to go home.

Even though he didn't often spend time in the Reading Centre at the OSC, Milak enjoyed lots of books. Milak told me about reading at school and at home and how his mom took he and his brother to the public library several times a month (Field Notes, July 24, 2015). Though Milak told me that the selection that the OSC had was not great (Field Notes, March 31, 2016), he always found a book interesting enough to pick up. He seemed to alternate between the more factual books like *Why don't fish have fingers?* (Ardagh, 1997) and more difficult chapter books. Among his favorite book series was *Amulet* (Kibuishi, 2008), a graphic novel series about a brother and sister who enter a world of survival with demons, robots and talking animals. "I like books that are violent. If there is violence, it's a good book" (Field Notes, March 31, 2016). Many of the books I saw him read had themes of adventure and survival. I began to wonder if he enjoyed these books because they allowed him to enter worlds where children were seen as capable and important, and allowed to

defend themselves in ways that Milak was not allowed to at school or OSC. Was this how Milak saw himself, like the characters who were clever, leaders, active, and always being challenged to improve? Was his insistence that books with violence were good books because the characters used their physical and mental talents to defend someone?

World 3: Milak and Eliza

Awakening to a world with Milak and Eliza

Eliza and Naveen sit together at the public library while Milak, Dan and Saman look at books and play on the computers.

Eliza: I was noticing that Milak is having a hard time at the end of the day again. I remember when I first came to the OSC, he was always mad about you coming so late. After a while he was upset that you came so early, even though it was the same time. Now he seems to want to go home early again.

Naveen: Yeah. Last week was spring break, so Dan and Milak were there all day. Monday was a day off, but Tuesday was hard. There were lots of problems. And when I picked them up today, it was a bit better, but it was still hard. I asked them yesterday, because they had had such good days on Wednesday and yesterday, and I didn't know that you had

come to the OSC. They had had such good days and were so happy when I came to pick them up. I asked them what had happened those two days and they said that you were there. They played cards with you, I guess, and Pokémon.

(Transcript of conversation with Naveen, April 29, 2016)

As I drove home from the library where I had met Naveen, Milak, Dan and Saman, Naveen's words stayed with me. She seemed relieved when talking about the two days when she picked up happy children. She talked about how, now that I was no longer coming to the OSC every day, Milak wanted to leave sooner and was getting more incident reports from his teachers. Naveen frowned as she talked. "Milak has a hard time listening to others when he gets mad, and Sean has to talk to him" (Field Notes, March 18, 2016). I was amazed at the difference my presence at the OSC seemed to have, not only for Milak and Dan, but for Naveen as well. I had not spent all of my time with Milak while at the OSC. As soon as I got close to the OSC for my regular participant observation, the children saw me through the large windows. By the time I entered the room, there were several children waiting to be the first to ask to play Pounce⁶³, Wig Out⁶⁴, Phase 10, or a Pokémon battle. Based on

⁶³ In the card game Pounce, which may also have different names, each player receives a deck of cards with a different symbol on each deck. The players attempt to play as many of their cards as they can before one player gets rid of all of their cards and calls "pounce". While calling out "pounce" doesn't mean that the one who called "pounce" won (the person who plays the most cards wins), the children wanted to be the one to call out "pounce".

the order in which I was asked to play, I played different games with different children until it was lunchtime. I played with Milak twice over the two days I was at the OSC (March 30-31, 2015). I played a few hands of Phase 10 and had a Pokémon battle that lasted 20 minutes, both of which Milak had asked to play within minutes of my entering the OSC room. Looking back, I wonder if those two interactions allowed Milak to move from his world of transition, where he often had experiences of tension, and instead move into a world of challenge where he knew the rules and routine of the games as well as the expectations of the other players.

Entering Eliza and Milak's world in summer

The summer of 2015 I spent every day at the OSC and went on every field trip.

I'm worried about the summer for Milak. He reminds me a bit of myself. I liked going to school, having different things to do during the day, a list or agenda of what was expected and what I could look forward to. I liked not going to the same place all day. I went to OSC after school or played with friends. I think Milak also likes not spending all day in one place. Milak tells me that during the school year, if he doesn't have a good morning at OSC, he leaves for school where things can be different. If things are hard at school, he can

⁶⁴ Wig Out is a card game for ages six and above. The object of the game is to be the first to get rid of the cards in their hand and yell "Wig Out!".

come to OSC and try to have a better experience. The day is broken up during the school year. In the summer, Milak is going to come to OSC first thing in the morning and stay all day. I wonder how he will feel about it.

(Interim Research Text, June 29, 2015)

Before the summer, Naveen told me Milak had been upset when being picked up by her. He wanted to go home sooner and wanted to leave OSC quickly (Field Notes, July 8, 2015). When the summer began, I wondered how Milak might spend the many hours he was in the OSC. Early on, I asked Milak to describe summers to me. He had been at the OSC for most of his life and knew what to expect during the summer months. “Mostly it’s the same as after school. The only difference is that there are sometimes field trips. They can be fun.” (Field Notes, June 12, 2015). There were field trips planned, at least once a week.

When I got a copy of the calendar, I saw that each day had a different activity planned. There were themes, special guests, and a variety of games and competitions. Many of the planned activities were similar to events I had planned as a OSC teacher. I imagined that many of these activities had been similar to the activities planned for previous summers.

Milak and I played cards again today. He has been out of school for a month, and I have come nearly every day. Almost all of my time is spent playing one of the card games that I brought with me. Even when Milak and I are not playing he likes sitting at the same table and watching what is happening. I think he is comfortable with me. We work together to make the games fun and fair for everyone. I also like to praise each player a lot and have noticed that Milak has started praising the other players a bit also.

(Interim Field Text, July 30, 2015)

I am aware now that Milak and I were able to enter a world together that existed. We seemed to have co-composed a world, allowing us to talk together, speaking our minds. I was not a teacher at the OSC and Milak knew that anything that he said to me would not be repeated to teachers or other children. I didn't correct him when he talked about how unfair things were or if he used language that was discouraged in the OSC. Within this world that he and I co-inhabited, it was acceptable to speak freely, to act silly, and to share any information that we wanted. I realize now that this was not the case in all of Milak's other worlds.

As August came to a close, Milak told me about how he was looking forward to school, "because I won't be here all day" (Field Notes, August 31, 2015). He looked forward to learning new words and getting good grades in spelling.

I wondered if the summer days when we had not been on a field trip felt like the days Milak came to the OSC room after school. Milak and I played the same card games that we had on days he went to school; we had our Pokémon battles, and played at the same park and in the same Greenspace. The only days that had really been different were the days where there was a field trip.

Milak gets very excited about the field trips. I don't think he really likes all of the activities themselves, like the art gallery, but he is so happy and energetic each field trip day. Milak and his friends can always be found in some out of the way place, as teachers hurried to get things ready, laughing and telling stories with more energy than usual. The teachers are usually very busy with other things.

(Interim Research Text, July 15, 2015)

As I thought back to all of the days that had been spent at the OSC when there was no school, during summer and in the school year, I wondered at the impact certain teachers had for Milak where every day was a possibility for something new. I had come in and Milak and I had built a relationship on learning, on our competitive spirits, and on our tendency to gloat a bit. We had spent the summer days when there were no field trips, beating our high scores on various electronic games, beating each other in card games, and exchanging strange facts that we learned at the lunch table.

Sean told me on more than one occasion, “It’s so nice when you are here, Eliza. You keep the children going.” (Field Notes, July 10, 2015) During any conversation that Milak and I had about his favorite things about the OSC, he consistently said, Pokémon, electronics days, and playing with Eliza (Field Notes, July 11, 2015). I continue to wonder about who Milak is becoming during these long days at the OSC. As I began to leave the OSC, no longer coming every day, I wondered how Milak would experience the OSC with the absence of the world that he and I had constructed together. Would he use the memories of our experiences together in that world as he traveled to his other worlds? The few times that I have visited the OSC since my departure in December 2015, Milak and I are still able to enter this world as though we still saw each other every day (Field Notes, May 19, 2016).

World 4: World of Ease⁶⁵

Lugones outlines four ways a person can be at ease. The first way to be at ease is to be a fluent speaker, knowing all the words spoken within that world, knowing the moves, confident in knowing the norms of the world, and knowing the behaviors that are expected in that place. Milak was a fluent speaker at home with his family. There was nothing that he didn’t understand. The second is to be happy, doing what is wanted or what should be done within that world. The third is to be bonded, to be

⁶⁵ Lugones (1987) describes a feeling of ease or dis/ease when in a world. Ease is not the absence of conflict; rather it allows the ability to be playful which is “in part, an openness to being a fool, which is a combination of not worrying about competence, not being self-important ... and finding ambiguity and double edges a source of wisdom and delight” (p. 17). Knowing the rules, routines, and expectations within a world allows for the ability to feel at ease and become playful within that world.

with loved ones. Milak was able to do many of the things he enjoyed while at home. After finishing homework or any chores his mother might ask him to do, Milak chose to read, play games, or play on electronics. Lastly, one can be at ease when there is a shared history with the inhabitants of that world which Milak, as part of his family, experienced.

Driving home

The car ride from Tae Kwon Do home is filled with Dan and Milak telling their mother about the skills they practiced, what they learned, and how they improved. With Saman in the car, Milak is also very concerned with how he is, playing with him, and trying to teach him some skills as well (mostly punching since everyone is sitting and can't practice the kicking). As they arrive home, Milak gathers up his belongings and heads inside. Shoes and coats come off. There is already a very loud conversation about who will take a shower first. There is no question of "Do we have to take a shower"? Milak tells me that this is how it is, like he is explaining that the sky is blue or water is wet. It is the way it is, and it's not a bad thing. Each family member is now on their path. Milak goes upstairs to take his shower. I am struck, already, by the negotiations that have gone on. Milak, having recognized that showering is a good thing after being so active, is not overruled by an adult. Naveen allows both boys a chance to work it

out themselves.

The other thing that I notice is the volume. Milak has just left Tae Kwon Do, where everyone is encouraged to shout responses to the teachers. He is excited and loud. He doesn't seem to worry about getting into trouble for talking so loudly. Naveen reminds both boys that they are inside, "I can hear you. You don't need to talk that loud". Voices soften a bit, but I still notice that their voices are louder than I know is acceptable at the OSC. It is a small difference, but it is also huge. Milak is relaxed around his family. He is excited but seems at ease also. This is their normal, being loud. Here, at home, it is ok.

(Interim Research Text, November 17, 2015)

"Eliza! Wait till you see the Pokémon I've got"

Milak is different as we walk into his home. It had been a hard day at OSC (Field Notes, November 17, 2015). When we left Milak had been upset that Sean reported some incidents for the day. There had been arguing, but Milak felt that it was the other children that were wrong. "I always get in trouble! It's never them". Milak had also kicked his brother Dan. Dan had kicked Milak back. Neither boy was injured, but Milak felt that the report didn't describe the reason that Milak kicked Dan. "It was his fault. He started it".

After leaving with his mom and two younger brothers, I met Milak and his brother for their Tae Kwon Do class. I watched as Milak smiled and laughed. As we walked into the house after Tae Kwon Do, I marveled; was this the same boy from three hours earlier? Milak was no longer angry, feeling the sting of injustice. Milak was excited that I was coming to his home. I watched as Milak put his shoes with the others that lined the hallway from the front door to the kitchen and living room area. Milak didn't have to be told to put his stuff away. Each boy took a shower after the Tae Kwon Do class. Milak was trying to figure out what he wanted to do first: take a shower or to let his brother shower first. "Hmm, do I want to play with Eliza first or do I want to shower fast and play till it's time to eat?" Eventually he decided to let Dan shower first, talking me into doing a Pokémon battle with him. He was eager to show me the house. I had already been there, talking with Naveen and playing with Saman, while Milak and Dan were at practice. This didn't matter; Milak wanted to show me everything from his perspective.

"This is all of the books we have. The chapter books are my favorite because they are harder. Saman's toys are underneath. Mom is cooking dinner. She is a really good cook." Showing me to the couches and coffee table he asks, "Can we battle now?" There is a look of joy as I agree and move to get my Pokémon cards. The books looked as though they had been read and reread many times. I imagined Milak might pick up one of the books when he no longer felt like interacting with his brother. It was clear that having me come to his house was special and Milak wanted

to play Pokémon when he didn't have to compete with other children for a chance to battle me.

“Milak?! Is your homework done?” Milak’s happy assurance that he finished the one page of homework he had is enough for Naveen. Milak moves to get his agenda, that Naveen hasn’t asked for, and shows his mom where it talks about the one page of homework. “It was so easy. Mom, can I have my cards?” Naveen had taken Milak’s and Dan’s cards. I don’t hear the reason the cards were taken away but Naveen gives them to Milak, “Ok, but no fighting when your brother comes down”. Naveen and I share a smile at the look of excitement on Milak’s face as he brings over his cards. “You’re going down Eliza. You’re so going down!” As Milak and I start to battle our Pokémon, Naveen continues cooking dinner. We are halfway through our battle when Dan comes down, dressed in his pajamas. Dan is ready to take his turn with a Pokémon battle. “Go away, Dan!” From the stove, Naveen tells Dan that he can take his turn when Milak and I are done. It is clear that I am going to lose, but Milak refuses to take the fatal shot and win the battle. I finally convince him to end my suffering and end the battle. “Aahhhh. I so beat you! I so beat you! You were good though, you just had weak Pokémon. You’ve beaten me before too”. Milak loves to gloat, but he is also careful with my feelings, noting that the cards are partly the problem. He has been told several times at OSC that it is not good to gloat, but at home, after his little bit of gloating, he is quick to remind me of my victories. He has had time to be proud of his win, and Naveen waits, allowing Milak to brag, knowing,

or perhaps hoping, that Milak, given enough time, will balance his reaction with building up his opponent.

Milak leaves to take his shower, and Dan and I begin our battle. By the time Milak is done with his shower, Naveen has finished cooking and sets three places at the counter island. She invites me to stay for dinner. Dan and Milak insist that I sit between them as Naveen stands across from us, serving each of us, feeding Saman who is seated in a high chair, before serving herself.

As we finish eating I begin to grow tired, but Milak seems just as energetic as before. He convinces me to have one final battle before I insist on going home. As I drive away, I am amazed at the difference I saw in Milak. I wonder what it was that caused Milak to be so happy, speaking loudly and laughing heartily? Did Milak feel at ease in his home world, knowing everything his mother expected of him, knowing the routines? Was it that he felt able to be playful here, as I watched him be silly with his baby brother, jumping and making faces?

Every night is not always so smooth. There are fights and disagreements (Conversation with Naveen, October 20, 2015). Milak is not always happy at home but finds more enjoyment there. He doesn't have to compete with so many other children or the rules and expectations of other adults (Field Notes, November 17, 2015). At home, he is fully heard by Naveen and is allowed to voice his perspective. This doesn't always result in what he wants, but he is able to come back after and see his mother's logic.

The birthday

Traveling forward, I am once again driving to Naveen, Milak and Dan's home. It is Milak's ninth birthday. When Naveen called to invite me, she told me that they were only inviting family. None of their relatives live in the Edmonton area, but these are friends who have become family. As I drive, I have no idea what the party will look like. I imagine that there might be some others from the OSC, people that Naveen has said are "like family" after knowing them for so long.

I sat on the new black leather couches, in the area that consisted of living room, dining room, and kitchen. The space was filled with people, families and friends. It was Milak's ninth birthday. I was surprised to be invited. Naveen had called me a few days before. She told me how, when discussing what Milak wanted for his party, one of the things he asked for was that I come and we play Phase 10. Naveen told me that the other people to attend the party would just be family, meaning friends that had become family over time. I remembered how Naveen had described some of her co-workers at the OSC as being like family and imagined that I would see some of them there at the party. I did not know that I was the only person from the OSC to be invited.

I sat on the couch, looking at those who had come to the party. I knew that both Naveen and Milak had been a little worried about me coming. They wondered if I would feel comfortable or if I would feel abandoned as an outsider among their Sri Lankan friends. As I walked through the door, into the house, I was announced as a friend of Milak's. I was given a plate and encouraged to take some food that had been laid out in a buffet style. There was fruit and vegetables, as well as traditional Sri Lankan food. I filled my plate and took a seat at the new dining table that filled the space that used to have books and toys beside the kitchen. I sat alone, listening to the mixture of English and Sri Lankan being spoken.

Milak was glad to see me, coming over to talk to me after finishing a conversation with one of the parents at the party in their Sri Lankan language, and introduced some of his friends to me. I gave him my gift, a small package of 20 or so Pokémon cards. Every child in view, mostly boys but also some girls, shouted in amazement. Once again, Pokémon provided a way to connect with Milak. I was immediately embraced by all the children. For hours, I pushed children on swings, watch them skateboard, taught them Phase 10, played a few hands, and discussed Pokémon characters at length. I played with the

younger children, and discussed movies, clothes, and other absurdities with the pre-teens.

Later, I sat on the couch, exchanging pleasantries with several of the mothers, talking about being at the OSC and my ability to understand the world of Pokémon. In many ways it was like other birthday parties I had been to. Family and friends eating food, men talking together while mothers did the same and took care of children, and lots of children running around playing with friends. There was a birthday cake and we all sang 'Happy Birthday' as Milak blew out the candles. I marveled, once again, and wondered, who I was to Milak and his family? I wasn't just a researcher, or teacher. I wasn't a friend in the same way that the children were friends with each other. There was no name for who I was being constructed as by Milak at his party, but he called me a friend.

As the party came to a close, Milak walked into the living room where everyone was gathered, with several gifts. He handed them to each child; every one of his friends got a wrapped gift. They were not surprised to get them. As children unwrapped their gifts and thanked Milak, their parents began to gather their belongings in order to leave.

As each child left, it seemed that as part of their good bye, the child knelt, sitting on their legs, pressed their palms together in front of their chest, and bowed low before the adult, then stood to give a quick hug before leaving. Naveen, seeing my interested face, told me that it was a sign of respect from children to adults.

It was soon time for me to go as well. I said my farewells, some of the children asking me if I would be at the next party while the mothers hugged me and said they hoped to see me again. After I put on my shoes and was just about to walk out of the door, Milak met me.

Without a pause, he too bowed to me the way that I had seen the other children do. He then jumped up, gave me a hug and then ran to continue playing.

As I walked to my car I felt such gratitude to Milak, Dan, Naveen, and everyone at the party. They had allowed me to enter into their celebration, just as Naveen and Milak had allowed me to come alongside them.

(Interim Research Text, May 4, 2016)

Revisiting Milak's Worlds

Thinking back on my experience at Milak's birthday party, I am more awake to the multiple constructions of Milak in different worlds. While sitting at Milak's birthday party I watched as Milak moved from world to world, animating different constructions of himself. As I watched Milak play with his friends, discussing their shared interest in Pokémon and competing in various games, I recognized how differently Milak was constructed in his world of challenge while at home than he often is in a world of challenge while at OSC. At home, among his family and friends, Milak traveled between worlds of ease and of challenge. Thinking about those first months that I had begun going to the OSC classroom, I hardly recognized Milak from the angry boy walking to OSC from school. In that first sight of Milak I did not yet know about Milak's world of transition and the experiences of tension that dominated that world. As I watched Milak interact with friends and other adults in his home, I saw him as happy, able to do and play what he wanted. He was with people who shared cultural traditions, had shared histories from spending time together, shared common languages, and shared a fluency in the world of Pokémon. Milak was at ease. He was able to laugh, joke, and share experiences with those he cared about.

I was honored to be a part of the festivities and to have an opportunity to see Milak on this special occasion. I wondered how might Milak be constructed in the future, in different places and within different worlds. I wondered about his mother

and the teachers who often inhabited worlds with Milak, and how their differing constructions of him would influence how Milak would continue to construct himself.

Chapter 6 – Addison’s Narrative Account

Coming to Know Addison

There were children all over the place. It seemed like so many bodies in such a small place. There is a group of girls in a corner. I’ve noticed them before. They are always together. They stay together no matter what is going on. There is one girl who might be a leader in the group. I’ve noticed her, always at the center of everything the girls do, though she doesn’t seem to dominate the group. Many of the girls seem to be in about grade 2. They play in the Doll Centre and with the little animals from other centres. Addison and the other girls move around too fast. Otherwise I would just sit close and listen to them play. This one girl intrigues me though. I don’t know if I will ask her to be a participant.

(Interim Research Text, February 20, 2015)

When I came to the Out Of School Care (OSC)⁶⁶ room in January 2015, I was not yet awake to this small group of girls. By the end of February I began to notice Addison and her small group of friends. She had long brown hair and a bright smile. She was athletic and very energetic. She wore mostly jeans and tee shirts with a touch

⁶⁶ I will continue to use the abbreviation OSC that is used by the children and staff from this point forward.

of glam and punk⁶⁷. This was a bit different from the other girls in her circle, who wore lots of pink or purple pieces with animals and sparkles placed wherever possible. I didn't know what it was about Addison that caught my attention or made me think that I would like to come alongside her. I didn't immediately recognize myself in her. Among Addison's circle of friends, she seemed to stand out.

Addison scared me a bit. I didn't think of myself as Glam Punk, particularly athletic, or always very social when I was a little girl. I didn't play with dolls or fantasize about animals, magical or otherwise, like Addison when she was at OSC. I had loved dress ups and pretending that I had powers like a witch when I was a child. I played being an adult, with all that I thought that entailed, paying bills, utilities, and grocery shopping, having a job, going to restaurants with friends, and organizing my calendar. When my friends wanted to play with dolls, I talked them into playing mountain climbers, narrating our harrowing tales of struggling to the top.

In March 2015, I had been coming to the OSC for almost two months. I noticed how Addison no longer smiled, and she seemed withdrawn from her friends, where before she had been very social, always smiling, and could often be heard laughing (Field Notes, February 11, 2015). Not knowing the reason for such a drastic change in her attitude, I opted to look for other participants. Eight months later, in November, during a conversation with Addison's mother, Lilah, I learned a little about Addison's attitude change.

⁶⁷ The Glam or Glam Punk style began in the 1970s. It promoted outrageous clothes and glitter, skinny jeans, bright colors, leather, and unusual prints like leopard skins.

Genuinely [Addison's happy]. But when she's sad, she's so sad. I thought it was a good thing, like she's always so happy but... when she's down, you definitely know something's wrong with her.

(Transcript of conversation with Lilah, November 7, 2015)

For months, I missed out on hearing the stories of Addison's life, the tensions and the struggles that she was dealing with. When my attempts at getting other participants failed⁶⁸, I once again began to wonder about Addison's life, along with her mother, and how she might be making sense of the experiences she had.

It was a year later, while negotiating Addison's narrative account⁶⁹ with her that I began to hear the stories of that time in her life. I had wondered if Addison had forgotten about it or the details around why she was unhappy (Field Notes, March 29, 2016). As Addison and I sat on a couch in the Reading Centre in the OSC, I asked her if she was able to remember that time a year ago when she had been so sad. Addison told me how "Danai"⁷⁰ and [Addison] were best friends in grade 1" (Field Notes, March 30, 2016). As Danai and Addison moved into grade 2, new friends came.

⁶⁸ My attempts at finding other participants is described in Chapter 3.

⁶⁹ I explain the process of negotiating Addison's narrative account in Chapter 3.

⁷⁰ Danai is a pseudonym.

There were fights and “mean girl”⁷¹ behavior in the group, and Addison felt “alone in the shadows” (Field Notes, March 30, 2016). As we talked, Addison became visibly saddened by the memory. She and Danai had since made up and were often together in the OSC playing outdoors or in the House Centre and Doll Centre. Addison didn’t tell me, or didn’t remember, the specifics of what had caused her to feel so alone but the memory was still very painful.

Addison seems happy again. I have no idea what caused sadness before. Perhaps it was just part of the developmental process? Perhaps it was about something more going on in her life. I don’t know that I will ever know now. Was it about tensions with teachers, the pressure of school, or the complicated nature of friendships at that age? Did she feel as though everything was out of her control or did she just simply not have the energy to be happy for that space and time, and this was a safe place for her to not be happy? No matter the reasons behind the attitude shift, she seems to be back to the happy energetic Addison that I first noticed so many months ago.

(Interim Research Text, June 1, 2015)

⁷¹ The label of “Mean Girls” is an expression to describe girls who exhibit unkind behavior. The term became accepted with the movie *Mean Girls* (Fey, 2004). Mean girl behavior most often includes verbal put downs of others, gossip, bullying, or using others to get ahead. Mean Girls are good at turning friend against friend.

I had missed the opportunity to come alongside Addison through this difficult time in her life, but I was interested in hearing more about it. In the year and a half that I knew Addison at the OSC, that time of sadness was the only one I had seen from Addison. Danai and the other girls were her friends from school and the OSC room⁷². I wondered if Addison had other friends that she played with at home who had eased this difficult time. I had heard about the many adventures that Addison, her mother, and grandmother had outside of school and OSC and wondered if these adventures with her family helped Addison to deal with whatever had been happening at school and OSC.

As I began writing about my experiences with Addison, I noticed three worlds that Addison appeared to live within: worlds of play, of adventure, and of daycare. Addison often entered a world of play while at the OSC, where she and her friends shared a history of playing out stories of animals, powers, and families. As I thought about Addison's world of adventure, I realize that it was peopled with family, both chosen and found⁷³, that made every day an adventure. Addison's world of daycare, unlike her world of play or adventure that could be experienced in many different places, had less to do with playing or adventures than it did with talking with people, listening to and telling stories about their lives, or learning facts or skills.

⁷² Addison, Danai and many of their other friends from school attended the OSC classroom.

⁷³ Found and chosen families as conceptualized by Lindemann-Nelson (1995) is described in Chapter 2.

World 1: A World of Play

Addison's world of play was constructed with the other children, mostly girls, from her elementary school who also attended the OSC with Addison. They had constructed a society around their mutual interest in playing with animals. Lugones (1987) characterizes worlds as having societies, populated by living people where the world and the inhabitants construct themselves and the other inhabitants. Addison's world of play was populated with other children who traveled with her from their school place to the OSC place and bound them together through their shared interests that they enjoyed (pp. 9-10).

Playing outside

Watching Addison and her friends play fascinates me. After the meeting at the park, one of the girls called to the others, "Come on!" This simple phrase was all that was needed for the game, the story, or the activity to begin. It was not long before I was unable to hear anything of the negotiation that took place as the girls ran as far as the sand before it became clear that some of the girls wanted to go left to a clump of trees to play, while others, including Addison, wanted to turn right and play on the playground equipment. Perhaps the negotiation was not about what story or activity the group would do first, but what setting the story would begin in.

The group soon came to a consensus, and headed off to the group of trees, and I was no longer able to see them. I made a conscious choice not to try and follow them or to listen into their conversations and play while on the playground. Later, when lining up to go back to the OSC, I asked Addison about the games she and the other girls were playing. Addison told me that they played a game in which they were animals in a family who had powers. The finer points of the plot were quickly forgotten as Addison saw her mom walking across the grass toward the class.

(Interim Research Text, June 12, 2015)

The physical space of the OSC was too small to let children go unnoticed. I thought that the playground, where the teachers' main objective was to be able to see all of the children but not necessarily to be concerned with all of the details of their play, was where children like Addison could have some time to play and talk on their own.

I learned as I talked to Addison that she did not have many friends play at her house when she went home (Field Notes, December 22, 2015). Because Addison often left with her mother after only an hour after school ended, she did not have a lot of time in which to play with her friends. "I love coming to daycare because I get to play with my friends", Addison told me during one of our conversations (Field Notes,

July 15, 2015). I wondered if this world of play was so important to Addison because she spent so little time in this world after school.

Playing in centres

The OSC room was divided into centres. This was so that the toys in one centre would not be found in another centre. With some of the centers however, keeping the toys separated seemed to be almost impossible. Between the House/Dress Up, the Manipulatives, and occasionally the Art Centres, imaginations were too big to be contained in a single centre. As soon as Addison and her friends chose which centre to play in, Addison and her friends, mainly girls, headed to the House Centre. They didn't use the play kitchen equipment, nor did they often dress themselves up in the play clothes to help with the stories that they played. Addison and her friends instead constructed a little village or living complex with the miniature play houses, meant for Barbie or smaller dolls. The houses were not occupied by human-like creatures, but rather with dogs, cats, horses, and other animal figurines collected from the Manipulatives Centre. Addison, along with her friends, played quietly in the House Centre. It was hard to hear the details of the stories that they played as I was not invited to be part of the play.

I would have to get right in the middle of their play to hear the specifics of the play that Addison and her friends are enacting. It's as though an invisible shield surrounds them as they play. Other kids

don't seem to notice them. Teachers don't pay them much attention. Addison and her friends don't notice what is going on outside the centre they are in. Today, in an attempt to hear what was being said, but not wanting to interrupt their play, I sat in a chair near the centre. Addison didn't seem to mind, or even notice that I was so close, watching them. One of the other girls noticed my presence. When she looked at me, I smiled at her. With no reaction, she turned away from me. I sat for a little while longer but then, noticing that the other little girl seemed reluctant to say anything with me so near, I left the group to their play.

(Interim Research Text, June 15, 2015)

I had been coming to the OSC for a little less than five months by June 2015, able to only observe from outside Addison's world of play. It took me eight more months, February 2016, before the other girls within this world's society allowed me to ask them questions while they played.

Me: What are you playing? Is there a story?

Addison: We're playing mean girls.

Me: Oh?! Is there one mean girl and the others are nice or all of them mean?

Addison: Mmmm...?

Girl: We're not mean right now.

Me: Oh. (Pointing to the little toy dog that Addison is holding) Is this the mean girl's pet?

Addison: Uh...yeah! This isn't their home though. It's like a hotel, but not.

Me: (Still talking about the dog) Is he like your dog at home?

Addison: No, Dozer's psycho. Dozer is my dog.

Me: (Pointing to a gorilla on a bed) And who is this?

Addison: (Chuckling) I don't know.

Girl: Addison. What if my cat didn't like your dog and they were, like, mean to each other?

Addison: (Changing her voice so that it represents the dog's voice) I don't like cats! Go away!

(Both girls laugh)

(Interim Research Text, February 25, 2016)

At this point some other children pulled me away from Addison and the other girls' play. Addison seemed happy to answer my questions about what she had been playing. Her friend still seemed uncomfortable with my involvement but was willing to talk more than she had before. Just as with their play outside, in this centre, as

Addison and her friend crouched on a rug surrounded by play houses and animal figurines, I was uncomfortable at trying to join in the play. I didn't know how to play with figurines and didn't like the idea of perhaps playing a "mean girl". I allowed myself to be pulled away.

Can I play Pokémon? Will you teach me?

When I began coming to the OSC in January 2015, none of the girls played Pokémon. They all knew about it and Addison even had a few cards. But, it was clear that Pokémon was not an important part of Addison's play. It seemed that the boys played Pokémon, a trading card game with creatures that had abilities used to battle other Pokémon creatures, while the girls played in the Doll and House Centres with their miniature animals, which sometimes had powers and were often in families. Nearly a year after I had begun coming to the OSC, Addison asked me, if she brought her cards, if she could play Pokémon with me (Field Notes, November 7, 2015).

I noticed, just as I had been learning the language and rules of Pokémon, Addison also didn't know much about the game beyond a few of the Pokémon names. She did not ask me if I would battle her. Perhaps for her it was not a game of battle, of winners and losers, of killing and surviving. I wondered what Pokémon was to Addison. Was it a chance to look at cute creatures? Did she recognize that I was not good at playing with dolls and so would need to learn Pokémon to spend time with me? Was it that some of the rules in the OSC didn't seem to apply to children when

playing with me?⁷⁴ Or was it a chance for Addison to learn something new? When she did bring her Pokémon, most of our time was spent looking at the cards and commenting on those she liked, which were pretty, and which didn't mean anything either in the game or to her personally. The boys who had been my teachers and opponents always wanted to get directly into battling. Addison seemed more interested in showing me which creatures she had. Only once that was done did she want to be taught how to battle. These were brief occasions though, as Addison's mom came early in the day, which did not allow many opportunities to play. I became aware how short the hours of play were in the OSC for Addison.

World 2: A World of Friendship

For Addison, the OSC was not only a physical place but also a place where she entered a world of friendship. Lines at the OSC were not just about going from one place to another but allowed Addison an opportunity to engage with her friends, talk, tell stories, and make plans for the time ahead. The summer months were also special, allowing Addison to enter this world of friendship and giving her the chance to construct herself in relation to multiple children and adults. Lugones' criteria for being considered a world include a society where the inhabitants construct each other as well as themselves. In this world of friendship, Addison was able to interact with children and adults who influenced her constructions of herself.

⁷⁴ The OSC had rules about Pokémon that were not enforced when I was involved. Rules such as Pokémon cards only being allowed while contained within books and absolutely no battling with the cards were changed so that when I was at the OSC, children were allowed to take their cards out of their books and battle with me.

Lines and meetings

Addison was usually one of the first children to come from her class, happily bouncing from the school doors to meet her friends who had already taken their places in the beginning of the line at the wall where the OSC class met after school. Trailing her backpack, coat, and whatever other things she brought from school Addison seemed happy with school and excited to join her friends at OSC. Without prompting, she cheerfully said hello to the teachers and told them how her day had gone. Addison usually told happy stories of, “My teacher is the best. We had a party today” (Field Notes, September 9, 2015), “Today we made models out of sticks and candy” (Field Notes, September 14, 2015), or “Today we played a great game in gym” (Field Notes, September 25, 2015). The teachers seemed happy to hear what Addison had to say. After checking in with Sean, one of the teachers and the only one consistently assigned to the OSC room, Addison took her place at the wall where she read a book or talked with other children in the line. When she and her friends had settled their things and chosen their places in the line, one of the girls might bring out a book about cats, other animals, or superheroes that the girls looked at, talked about, and used to tell the stories of things they had done.

Girl: Addison! Look! I got this great book about kittens in the library.

You want to look at it with me?

Addison: Sure. Is there one that looks like my cat ‘Lil Bit’?

Another Girl: Oh my GOD! Look how ugly that cat is!

Girl: I saw one of those on vacation one time.

Putting her chapter book away, she and two other girls begin to look at the pictures of cats and kittens, talking about similarities, differences, how one cat looks, or doesn't look like theirs and which ones they would like to have or which ones they detested. The girl with the book sits with her back against the wall with the book open on her lap. Addison and the other girl looking at the book sit on either side so that they are looking at the book also, with one side of their bodies pressed against the wall. They take up as little space as they can and go unnoticed by the teachers or other children who walk past and around them.

(Interim Research Text, May 11, 2015)

When the group of girls became too large to stay inconspicuously pressed against the meeting wall, the teachers' reactions were to ask the group of girls to find a way to take up less space and be "up against the wall". Addison and the other girls immediately reconfigured themselves by breaking into smaller temporary groups in order to include everyone and stay comfortably within the rules.

From what I saw, it seemed Addison had a good relationship with every teacher that was assigned to the OSC class and didn't seem to be perturbed when she was asked to adjust to a teacher's interpretations of the rules or the norms associated with that specific teacher. Occasionally, Addison's name was called by one of the teachers for talking in line or for not putting her book away in preparation for walking. When Addison continued her conversations with her friends while a teacher was trying to speak to the group, she was rarely called out by name as it seemed other children were who showed the same behavior.

The girls almost got in trouble today. Addison was talking to her partner. The class was in their line and were waiting to go to the park. Lots of the children continued to talk to their friends, telling them all the things from the last six hours that their friends had not been part of. Dan and Milak and a bunch of other boys were called by name that they weren't listening. When Addison didn't stop talking, Sean just gave her the teacher look until one of the group noticed and tapped Addison on the shoulder. She sheepishly ended her conversation and looked at Sean. Nothing was said. I don't know how Addison felt about it. I don't know if she was ever able to come back to her story or if it was lost in the silence that came when Sean was looking at her.

(Interim Research Text, June 26, 2015)

Addison and her friends inquired into things in which they were interested, made connections to their lives or other things that they had learned, and spent time having conversations in the short time they spent at the waiting wall after school. I began to wonder about how important this time at the waiting wall with other children and the OSC teachers was for Addison as a place between school and the OSC.

Addison was always one of the first children to be picked up for the day by her mother or grandmother. Because of this, Addison had very little time to spend with her friends at the OSC and, as she was an only child, I began to wonder about the importance of the OSC and the worlds Addison entered while there.

Full days of summer

Today the OSC went on a walking field trip to the pond that is nearby. I have been trying to get to know Addison more but still have a hard time with all the boys wanting to play Pokémon all of the time. When I packed my backpack for the pond this morning, I had imagined that we would be eating lunch by the pond and that the class would be sitting on the grass. I decided to bring a blanket. I had been given a Twilight⁷⁵ blanket as a joke a few years ago. I packed it thinking that only the teachers would know the story and find it funny. I hadn't been

⁷⁵ *Twilight* is the story of a girl who becomes involved with vampires and werewolves. The three book series, written by Stephanie Meyer, was first published in 2005. The books were then made into movies beginning in 2008. The blanket I describe showed the face of Edward, a vampire, from the movie adaptations.

able to walk with Addison on the way to the pond. I hoped that I might be able to sit with her during lunch. I got out the blanket and laid it on the ground. Immediately I heard Addison's voice, "Is that yours?! Can I sit on it with you?" I soon had Addison and all of her friends with me on the blanket and listened as they told stories about the vacations they had been on or were going on, and making plans for what games they wanted to play.

(Interim Research Text, July 4, 2015)

With the long summer days at the OSC came my opportunity to get to know Addison better. Addison and her friends played and told imaginary stories. They talked about how the family in their imaginary stories were set up, Mom with children, only siblings looking for parents, Mom and Auntie with children, and so on. As more children came throughout the morning, I saw how Addison was able to include many of the children into the play. These stories with magical animals and different family configurations were never fixed but allowed for each child to think about their character in relation to the others, and decide on how their character might develop in the story (Field Notes, July 22, 2015). Perhaps a character played by one of the girls had been selfish, but, through the love of their family, decided to sacrifice something to be with them (Field Notes, July 21, 2015). The developments of these characters were not always for the better. One character, the villain or a mean girl,

found a new way to be clever and gain power over the other characters (Field Notes, August 13, 2015). With the extended days came the ability for Addison to play many adaptations of what seemed to be the same stories throughout the day, indoors and outdoors.

As I sat with Addison on that blanket in July, listening to Addison and her friends talk about their adventures, laughing, and making plans for play, I thought about how comfortable Addison seemed to be. She and I had not spent a great amount of time together, and yet, at the OSC and within this world of friendship, she seemed at ease sitting next to me on that blanket.

On each field trip day in July and August 2015, I continued to bring my blanket and Addison continued to sit with me at lunch. I was able to hear about all of Addison's adventures of seeing relatives, going camping, attending concerts, and going with her mother and grandmother to run errands (Field Notes, August 28, 2015). Addison told me she liked the summer days that she spent at the OSC. While she said that it did get tiresome at times to be in the same place for so many hours, she liked it all the same (Field Notes, September 16, 2015). As the school year began in September 2015, Addison's time to play with friends and run around making stories was limited, sometimes to less than a half hour. In the summer Addison saw lots of friends, played many stories, and had lots of time to learn, explore, and play.

World 3: A World of Adventure

As Addison left the OSC, she entered a world of adventure. Alongside Addison's found and chosen⁷⁶ families (Lindemann-Nelson, 1995) which populate her world of adventure, Addison saw every outing and interaction as an adventure. Addison's found family, her extended family members, and her chosen family, her mother, grandmother, and close friends, supported Addison and allowed her to have different curriculum making experiences.

These shared experiences bound Addison and her found and chosen families together, created by a history that allowed this world of adventure to exist and transcend place. As Lugones (1987) says, "one may be at ease [within a world] because one has a history with others that is shared, especially a daily history" (p. 12), which is what identified this world of adventure as a world.

Moving from the OSC to home

I got a good look at Addison's mom with Addison today. They seem so happy, so fun. There is something about how she and her mom interact that resonates with me. They are able to joke with each other. I don't see the tension of "we have to get home and do homework and eat dinner" that I see in so many of the other faces of parents coming to pick up their children. It seems like they are off to do something fun

⁷⁶ The idea of found and chosen family is adapted from Lindemann-Nelson's (1995) notion of found and chosen communities. This is further explained in chapter 2. I use the terms found and chosen to describe the groups of people in Addison's life.

and exciting every time I see them together. Lilah is also one of the few parents that I see interacting with the teachers as she waits for Addison to get ready to go. Even when they are rushed, they don't feel rushed but eager for the next adventure.

(Interim Research Text, February 23, 2015)

I had noticed Addison and her mother Lilah early on during my time at the OSC. Like Addison, Lilah seemed to be energetic, talkative and happy. Lilah came to pick up Addison after only about an hour everyday. I wondered how Lilah had been able to leave so early every day to pick up Addison. I knew that she was a single parent from a conversation with Sean, a teacher at the OSC (Field Notes, March 30, 2015). From my experience working in daycare, I hadn't known many adults who were able to pick children up before 5 p.m. I learned, from Sean, that Addison came to the OSC in the mornings as well, and that she was part of the group who walked to school early every morning (Field Notes, April 10, 2015). Addison came to the OSC so early because Lilah went to work very early in the morning. This meant that she was able to pick Addison up, not directly from school, but earlier than many of the other children.

Lilah seems very fun. I've seen her nearly every time she had come to pick Addison up in the last two or so months. She reminds me of some

of my cousins. As she walks into the OSC room, I notice that she wears a similar outfit each time. Today she is wearing heavy work shoes, the ones you wear when you are doing work where things might fall and crush your toes. Her jeans are well fitted and with her brown hair in a ponytail, the thing that stands out the most is the “Sons of Anarchy”⁷⁷ sweatshirt that she is wearing. I wonder if she works in some kind of construction, roadwork, or other trade industry. Even after, what I imagine is a long day, Lilah seems to still be full of energy and very happy to see her child.

(Interim Research Text, March 18, 2015)

I realized that I was already making assumptions about Lilah and Addison from the very little that I knew about them. I wonder what I did not see because I had already imagined the lives Addison and her mother might be experiencing. At the beginning of the new 2015 - 2016 school year, Lilah got a new job. She had been chosen for a managerial position, which meant a few changes in Lilah and Addison’s lives. One of these changes included the time when Lilah picked up Addison from the OSC. Prior to this Addison left by 4:30, meaning that she had only about an hour at the OSC to play and see her friends. As she played with her friends in the OSC in the mornings before school, Addison knew that she would come back to the OSC and

⁷⁷ “Sons of Anarchy” is a crime drama TV series that follows an outlaw motorcycle club. The show premiered in 2008 and ran for seven seasons.

have another hour in which to play after school. This meant that she was happy to go home and be with her mom, grandma, and her pets, knowing there would be time again to play the next morning. But with the new job came a new time when Addison would be going home.

It seems to be the same every school day. Addison was gone before we even left for the park. She had only been out of school for 15 – 20 minutes before I watched Lilah walk across the grass to get Addison from the OSC line up at the wall by the elementary school. She has had little time to play here with these friends. I wonder if 15 minutes is enough for Addison? I know that she sometimes has one of her friends from the OSC over to play, but she doesn't see all of her friends. I don't even get time to talk to her now. I don't have time to ask about her life or what she is doing, and I'm not going to steal the few minutes she has to be with her friends.

(Interim Research Text, April 22, 2015)

As I watched Lilah and Addison leave the OSC so soon after school had ended, I wondered about how important the OSC was to Addison. I have always supported daycares, seeing them as wonderful places for a child's exploration. I

wondered what Addison was exploring, what she was able to experience in this world if she was only in the OSC for a few minutes.

It's hard to leave so early. I don't get to have time to see my friends or play with them. They don't come over. I have this great playroom. The whole downstairs is pretty much mine. But, there is only my mom to play with.

(Transcript from conversation with Addison, March 30, 2016)

I learned that Addison only had one friend who had been at the OSC but didn't come anymore and who came to play with Addison at home. The daycare world was important to Addison because it was the place where she was with lots of different children and adults and could have many different experiences. It was the place where she had the opportunity to, with other children, create stories and play within them.

Home

Addison was at the OSC today. She hasn't been here a lot of the time this summer. She says that she goes on a lot of trips with her family during summer. I'm amazed at the number of things that she has done this summer. She's been camping, gone to concerts, and every day it

seems like she is going on another adventure by the way she excitedly talks about what she does with her family every day.

(Interim Research Text, August 4, 2015)

It seemed that Addison, Lilah, and Addison's Grandmother were always planning something fun, trips, camping with relatives, parties with visiting family and friends, and going to concerts. I had always thought of my childhood as full of adventures. My family moved a lot and so simple things like learning the location of the grocery store was an adventure. My family also went on camping trips, often going with friends or family members. I resonated with Addison having a childhood of adventures. What amazed me was her excitement over small adventures, as well as adventures like going to see Taylor Swift⁷⁸ (Field Notes, August 21, 2015). It seemed to me that Addison showed the same level of excitement about going out of town to see cousins as she did about going to Costco with her grandma (Field Notes, March 30, 2016). I began to wonder about her family. I began to see that Addison had two kinds of family, a found family and a chosen family. Addison's found family, those who she was related to because she had been born into the same family, was spread throughout Alberta and Canada. Addison's chosen family was made up of adults who had supported and celebrated with Addison and Lilah since Addison had been born.

Addison's found family

⁷⁸ Taylor Swift is a Country Pop singer/songwriter who released her self-titled debut album in 2006.

Lindemann-Nelson (1987, p. 12) talks about found communities as being those communities that a person, without choice, finds themselves. I came to see that Addison and Lilah didn't have a lot of their relatives close to them.

Me: Yeah, I got to go home for Thanksgiving. In the States Thanksgiving is in November.

Lilah: Is it a big thing? I've heard that it is a very big holiday down there.

Me: Yeah! My dad loves it. There are just four of us in my family, and we don't live by a lot of my cousins and stuff, so we invite all of our best friends. They are all like family though so it's like a big family reunion.

Lilah: Yeah, we have two Thanksgivings. We have one with the family, cousins and stuff. We have turkey and all of the traditional stuff. It's ok. But then the next day, we invite all of our friends. They are the same as you, they're family, and we make ham and have a really great Thanksgiving party!
(Transcript from conversation with Lilah, December 22, 2015)

Even though Lilah seemed to enjoy being with their chosen group of friends, Addison talked about going on trips to see her relatives as wonderful adventures

(Field Notes, July 15, 2015). When Addison talked about the adventures and trips that she and her mother took, such as camping, going out of town, or going to a lake, Addison didn't talk a lot about extended family members that were also there. "Yeah, we went to the lake. It was so nice and I had a lot of fun. There was family there, cousins I think. But, we swam and hiked, it was great" (Field Notes, August 19, 2015). When describing my adventures as a child, when they included seeing or visiting family, it was usually the first detail that I told people. I would say that I had gone to see family, where we were, and then if I liked it or not. I began to wonder if Addison's biological family, while being important in maintaining those connections, were secondary to the adventures that she enjoyed with her mother and grandmother.

Addison had only moved twice in her life. Shortly after she was born her great-grandmother needed to be cared for. Lilah was young and unmarried. When Lilah's mother said that she would be moving from Edmonton across the country to Nova Scotia, Lilah decided to take nine-month-old Addison and move to Nova Scotia. For a little under five years, four generations lived together until Lilah's grandmother passed away. Feeling that Edmonton was still home, Lilah, her mother, and Addison returned to Edmonton. It was clear that family had always been important. Though Lilah and Addison talk about not seeing much of cousins and extended family, those bonds are important enough to maintain, so much so that Lilah and Addison are travelled great distances to spend time with them (Field notes, December 22, 2015).

Though the extended family might not be described as close, it is the Addison's mother and grandmother that are important to Addison.

Grandma comes to all of my soccer games. She lives with us so we see a lot of each other. We are always doing fun things like going to Costco and buying pyjamas. Also, last week my uncle took me to our favorite dinner.

(Transcript of conversation with Addison, August 21, 2015)

Addison and Lilah and Addison's Grandmother live together. Addison's uncle also lives in the city. It is this, these family members, that have been constant throughout Addison's life. They were a family who enjoyed being together and saw any time that they were together as holding the possibility of great adventure (Field Notes, December 22, 2015).

Addison's chosen family

It seems difficult for me to talk about my family because there are so many people whom I consider sisters, aunts, grandparents, nieces and nephews who do not fit the traditional understandings of these words. These are my "chosen" family. As Lilah talked about the two Thanksgivings that she hosted every year, I resonated with that idea of having people who, over time, become a chosen (Lindemann-Nelson, 1995) family. Addison and Lilah had chosen or created a family who

celebrated with them and shared in their lives, becoming family that could be counted on to support Addison and Lilah (Field Notes, December 22, 2015).

These connections were not just with adults. Addison, though she didn't have many child friends in her neighbourhood, had one friend that she was close to.

Ally⁷⁹, she comes over a lot to play. She's about the only one. She used to go to the same OSC as Addison but she doesn't go there now. She's in a day home⁸⁰. I might like to put Addison in something like that but the OSC is so good for her. All of her friends are there. I don't want to take her out of there yet.

(Transcribed Conversation with Lilah, May 19, 2015)

The only friend that Addison had over to her house had come from spending time together in the OSC classroom. I wondered, what would happen if Addison didn't have the OSC in which to explore friendships that seemed to become important to Addison and who she was becoming.

Through my conversations with Addison, I started to become aware of the importance of chosen family to Addison. They continued to provide Addison with many adventures as well as giving her important connections that extended beyond biological family (Field Notes, September 1, 2015).

⁷⁹ A pseudonym.

⁸⁰ A "day home" is a child care program that is operated in the residence of the provider.

Revisiting Addison's Worlds

As Addison and I co-composed her narrative account, it was through the writing that I felt I was able to come to know Addison. Revisiting Addison's experiences allowed me to see Addison in new ways and become more awake to the worlds in which she lived. I wasn't able to come alongside Addison in the way that I had come alongside other children at the OSC because Addison spent less time there than many other children. However, I was able to see how rich and complex her life was. I continue to wonder about the impact that the worlds of play, daycare, and adventure will have on Addison as she moves forward in her life. I wonder about the worlds Addison will experience, how they will change and how they might stay the same. Lilah talked about the OSC as a financial burden (Field Notes, May 19, 2015). If Lilah were to take Addison out of the OSC classroom, I wonder what would shift in her other worlds? It is clear that the OSC plays an important role in Addison's life as she travels between school and home, just as the world of adventure is important in how Addison experiences her found and chosen families.

Chapter 7 – Looking Across Experiences of Curriculum Making in Multiple ‘Worlds’

In the narrative accounts I retold the experiences of Milak, Dan and Addison in terms of the worlds that they inhabited each day, as they moved from school to the OSC and then to their homes and other activities such as Tae Kwon Do and soccer. These were worlds they inhabited with other people, worlds in which they constructed themselves and in which they were constructed by others (Lugones, 1987). In some worlds they were playful because they were at ease. They were “fluent speaker[s]...know[ing] all the words that there are to be spoken”, knowing “all the norms that there are to be followed”, being confident and “normatively happy” (Lugones, 1987, p. 12). In some worlds they were less playful, less open to “being a fool” (p.17), less at ease and more at dis/ease.

As I came alongside Dan, Addison, and Milak, I began to awaken to their multiple worlds at OSC and in their homes with their families. This awareness came as I inquired into my own narrative beginnings through reading Lugones’ (1987) conceptualization of worlds. I began to see their curriculum making as I traveled with them each day over more than a year, experiencing the OSC, their homes and communities. Being alongside them through their experiences in homes and communities, I began to see the complexity of the curriculum-making experiences that the children were living.

In this chapter I revisit the worlds (four for Dan and Milak and three for Addison). While there may be other worlds, I discerned eleven worlds with the intention of understanding each child's curriculum making. Drawing on the conceptualization of familial and school curriculum making worlds (Huber, Murphy, & Clandinin, 2011) and using Schwab's commonplaces (Schwab, 1973), I look at each child's experiences of curriculum making in those worlds. I show how these worlds are more complex than place alone, and make visible that worlds can be lived in multiple places.

I use Schwab's (1973) four commonplaces, Teacher, Learner, Subject Matter, and Milieu, to make sense of each child's experiences of curriculum making in each of their worlds. Connelly and Clandinin (1988a) describe how curriculum situations are "composed of persons, in an immediate environment of things, interacting according to certain processes" (p. 6). They go on to describe the view of curriculum as including persons, processes and materials.

In a classroom the key "persons" are the teacher and the students. The "things" are books, desks, lighting, and so forth. The "processes" are instructional and include such matters as lecturing, laboratory, reading, friendship, smiles, disputes, warmth, and the like. If we hold tightly to our notion, we see right off that while persons are foremost in the view, our

definition of curriculum includes things and processes as well and is not any one of the three in isolation.

(Connelly & Clandinin, 1988a, pp. 6 - 7)

In order to become awake to the experiences of curriculum making, all four of Schwab's commonplaces must be attended to in every curriculum-making situation. Huber, Murphy, and Clandinin (2011) used Schwab's common places to attend "to questions of children as learners, questions of milieu, and questions of subject matter" (p.4). I used the common places to attend to each child's experience of curriculum making experienced within each of their worlds.

Looking Across Milak's Curriculum-Making Experiences in His Worlds

Milak's curriculum making experiences occurred in each of his worlds and was part of his life making within those worlds. Milak's curriculum making was not limited by place, although curriculum making occurs in place. While the mandated curriculum is normally bound by the place of school, Milak's curriculum making was not limited to a geographical place. Milak experienced four very different worlds: transition, challenge, ease, and the world that he and I co-constructed. Curriculum was being made in each of these worlds, albeit teacher, learner and subject matter changed and the immediate and wider milieus affected subject matter, teacher and learner differently in each world.

In Milak's world of transition, Milak often experienced tension. As I watched the interactions of Milak and Sean, an OSC teacher, I wondered how much of the tension that Milak experienced was because of Sean and Milak's differing understandings of teacher and learner and the different subject matters that were part of the curriculum making. In the institutional milieu Sean was positioned as teacher. There were clear expectations that Sean held with his position as teacher. Sean was attempting to live these expectations out. Milak, in the institutional narrative, was positioned as learner. Within the institutional narrative Sean saw himself as the person who taught the children the subject matter of working with others, treating others with respect, and finishing tasks efficiently. Sean saw himself as teacher, not as learner.

Milak did not see himself as only a learner but as teacher as well. As Milak sat in the meetings, sometimes reading a book so that he would not disrupt the meeting, Milak thought it important to do what he could to be quiet, choosing to enter into the story of a book. However, Milak saw that he was also teaching himself, in that he was in control of what and how he learned. In a way he also was trying to teach Sean what Milak thought was important about his learning. In these ways each of them saw themselves as teacher. Milak saw himself as both teacher and learner. Sean, on the

other hand, saw himself as only a teacher⁸¹ and did not seem to recognize that Milak saw himself as teacher and learner.

The curriculum milieu within Milak's world of transition was also tension-filled. Sean, who was a teacher at the OSC and whose mother had been a teacher (Conversation with Sean, May 21, 2015), was most familiar with schooling in which the teacher was the adult who imparted knowledge to children. While Sean believed that children should be cared for, taught how to make themselves happy as well as be courteous members of society, he also believed that children should not be overindulged (Conversation with Sean, April 8, 2015). Within the OSC milieu, Sean expressed his practices that children were expected to not interrupt and to listen to their teachers.

Milak embodied his familial and cultural milieus. At home, the Sri Lankan cultural narratives influenced the ways that Naveen and her husband engaged in curriculum making with their children. Male children are not shown particular favor over female children in Sri Lankan culture, and all children are adored by their parents. At home, Milak was able to speak, sometimes interrupting his parents. His parents listened to him and to his siblings. While Naveen tried to work between her Sri Lankan heritage and the expectations of the OSC, expecting her sons to clean up after themselves instead of cleaning for them, I saw how Sean and Milak's milieus shaped their interactions in the curriculum making in Milak's world of transition. The

⁸¹ While I did not have an opportunity to ask Sean about this specifically, Sean only referred to himself as a teacher. Similarly, he only referred to the children as learners, needed to learn from him, the teacher.

milieu within Milak's world of transition was in tension⁸² with his milieu with his family.

In Milak's world of challenge, Milak also experienced himself as both teacher and learner in his curriculum making. As Milak chose which books were worth reading, which games were worth playing, and which skills and knowledge were worth developing, he was making curriculum in his world of challenge. There was a strong narrative of learning from his familial and cultural narratives that encouraged him to gain knowledge and skills. Milak's curriculum making in his world of challenge was one in which he encouraged himself to continually push himself until he was satisfied with the level he had reached. He then often chose to move to another game, book or skill. Milak made curriculum to achieve goals as he played Pokémon and worked to get better cards and win battles. When Milak felt he had reached a level where he was competent, as he did when playing Pounce and Phase 10, he chose to work and improve his ability or to move on, learning another game that he felt was challenging.

While I saw Milak enter his world of challenge while he was in the OSC, other activities in this world of challenge connected him to his community and to those he considered family. Pokémon especially provided a way for Milak to challenge himself alongside other children from school as well as within his cultural community, that is, with other Sri Lankan families he connected with through the

⁸² Clandinin and Rosiek (2007) talk about tensions existing at the borderlands between narratives, histories, worlds and so on. These tensions are "conflicted possibilities in the stories people live" (p. 59).

family's shared cultural heritage. Naveen and her husband, in the time that I came alongside them, were taking several courses, working toward their relators' license, child care and library degrees, and generally learning about Canada in order to become Canadian citizens, a status which they achieved. They lived a strong narrative of improving themselves through education. They encourage their children to attend school, get good grades, and learn, both at school and in the home and community.

Cultural narratives shaped Milak's worlds and were especially strong in his world of ease. Unlike Milak's other worlds, his world of ease allowed him to make curriculum as both teacher and learner in different ways. Milak inhabited this world with others in his family and community. At home, as Naveen worked to make dinner, the youngest child, Milak's baby brother Saman, captured Milak's attention. Saman spoke few words while trying to convey meaning. Milak's whole attention was given to his baby brother, and he worked hard to listen and to understand what Saman was saying and to follow the direction Saman gave. Milak often took on more responsibility for Saman, teaching him new words and helping with Saman's physical development. This may have been connected to cultural narratives within his family heritage.

As Naveen worked to live the family's Sri Lankan heritage within the new context of Canada⁸³, familial and cultural narratives were shaped and reshaped in ways that influenced Milak's experiences. The subject matter in Milak's world of

⁸³ Naveen and her husband became Canadian citizens in 2015. While choosing to become Canadian, Naveen and her husband still speak their home language, eat traditional foods, and attend cultural and religious events.

ease was shaped by the diverse narratives that shaped the family's life in Canada and the Sri Lankan cultural narratives they embodied. As Milak composed his life in Canada, he allowed his constructions of himself to shift. Milak was able to animate his parents' constructions of him and animate altered constructions that he negotiated between diverse social and institutional narratives. At times, these constructions caused some argument between Milak and his parents or his brother Dan, but it was clear that each construction, the ones others had for him as well as the ones he held himself, were to be honored, acknowledged, and considered.

As Milak and I entered the world that he and I shared, it was important that we were both constructed as equally worthy of respect, each able to learn from and listen to the other, and each felt comfortable to negotiate when there were different opinions. Milak came to understand that we shared equal authority when, at first, he expected me to respond to him with an answer, telling him what he should do, or showing disapproval at his actions or comments. Instead, I asked for his opinion and talked to him about how his words or actions might be perceived, leaving him to decide what he should do. This world was what Milak and I made it. In Milak's and my world, we were both teachers and learners. Through our interaction we discovered what the important subject matter in this world was: listening to each other and giving compliments whenever possible. We also discovered what was not highly valued, like staying strictly within the official rules of any game, rather we liked changing it in ways that worked for both of us. This world emerged over time, and I only gradually

awakened to this world. In this world the subject matter appeared to be congruent or aligned with the subject matter in his world of ease. The subject matter was different from his worlds of transition or challenge. Perhaps in no other world were the constructions others had of Milak and his construction of himself one in which he was seen in such mutually respectful terms. The world Milak and I co-constructed developed across several places, at the OSC, at Tae Kwon Do, and at Milak's house. The curriculum-making milieu shifted as this world was lived out in different places. Place was only one influence upon the world he and I co-inhabited. Milak's experience of curriculum making in this world was shaped by familial, cultural and social narratives⁸⁴.

In this world I was able to see how my milieu also influenced the world that Milak and I made. I remembered how frustrated I felt when, as a child, I saw myself as competent and knowledgeable, and adults and older children tried to construct me as someone who was not capable and who did not know anything of value. I have always been encouraged by familial narratives, like Milak, to continue to learn. It never mattered what it was that I chose to learn, balloon animal making, computer systems, or art, just that I continued to learn when I found something that I did not know, just as Milak continually learned new vocabulary about such things as rocks, or details of Pokémon creatures. As Milak, along with other children at the OSC, taught me about the Pokémon game, I recognized that many adults had not valued

⁸⁴ Influences such as geographical place, familial, social, and cultural narratives were not unique to Milak, but they influence individual people differently.

this as knowledge. As Milak taught me Pokémon, I taught him Phase 10. We were each teaching and learning from the other. We were both knowers and understood that we could learn from the other.

Looking Across Dan's Curriculum Making Experiences in His Worlds

As I came to see Dan's worlds as worlds in which curriculum was made, I also saw that his worlds were about the life he was making at home, at the OSC, and in his community. It was through attending to his different worlds that I came to see his multiple experiences of curriculum making.

Dan often entered his world of fantasy, imagining stories when playing in the Lego Centre or with Pokémon cards while at the OSC. While I came alongside Dan positioned as a learner as he and the other boys taught me Pokémon, Dan and the other children in the OSC were engaged in both learning and teaching as they played, built, and talked together.

Dan, along with the other children who inhabited his world of fantasy, engaged with subject matter that became relevant to them from their play, imagining narratives of life 'as if' life were different. Sarbin (1986) talks about being able to imagine 'as if' as the ability of, in this case, children to "place themselves not only with reference to absent objects and events. The behavioural act of constructing absent objects and events is the referent for "as if" or hypothetical construction" (p. 11). Paley (2004) reminds me, "Pretending enables us to ask "What if?" (pp. 92). It is in imagining, pretending and asking 'what if' that Dan, in his world of fantasy is able to interact

with imaginary people and objects, make curriculum and solve problems through the narratives of play (Paley, 2004, pp. 54). There was no mandated curriculum that came from the teachers. There was, of course, the subject matter built into Lego and Pokémon by the designers. The design concept of Legos is that the colorful blocks encourage a child's creativity and can be combined, interlocked, and built in innumerable ways. Because of the basic design of the blocks, children of all ages and genders enjoy Lego. The creator of Pokémon grew up enjoying insects, catching and identifying them (Tobin, 2004). Through Pokémon he hoped to provide children with the same thrill of learning, classifying, and catching that he had experienced as a child. Dan used the toys as resources for the curriculum making that he and his friends engaged with in his world of fantasy.

As I studied Pokemon and Lego, I saw that there was subject matter that was closely connected to the mandated subject matters of school. As I learned about the Pokémon game, I saw how Dan and the other boys practiced their reading and comprehension skills as they read the Pokémon cards to learn their abilities, attacks, and special conditions that applied to them. As other cards were introduced, new context was given to the information on the cards, which was then considered. Dan worked with math concepts as he added and subtracted battle scores and calculated weaknesses or resistances. A Pokémon character might begin with a health number of 160. That same Pokémon character might also have a particular weakness to attacks from a different type of Pokémon, causing the attack to do twice the damage. On the

other hand, that Pokémon might have a resistance to a type of Pokémon that would cause the attack to be less effective or have no impact. Each of these factors needed to be considered before each player chose their Pokémon. Dan also created his strategy by predicting what type of cards were likely to come up in the deck and chose different Pokémon based on those predictions and calculations. If he suspected that his opponent had an evolved or stage 2 Pokémon, Dan chose to save a particularly powerful Pokémon creature of his. If Dan noticed that he held the basic form of a powerful stage 2 Pokémon that his opponent had, making the stage 2 Pokémon unusable, Dan might choose to use a more powerful Pokémon with no fear that his powerful Pokémon would be needed to defeat the stage 2 Pokémon later in the battle.

Dan learned about teamwork, listening and considering others as he built Lego characters and aircraft with his friends that connected to the other children's constructions. In the Lego Centre Dan and the other boys in the class thought about character development and context as they imagined their characters. Thinking deeply about mechanical processes, they developed complex vehicles with different qualities based on purpose, terrain and many other factors. The curriculum making in Dan's world of fantasy was shaped, in part, by the context of the games. Lego pieces follow a standard design, most being variations of interlocking blocks, but also including hinges and gears to be used with the blocks. These aspects of the curriculum materials, the Pokémon cards and Lego blocks, were part of the subject matter of this

curriculum making where Dan acted out complex stories and thought of creative ways to play with the materials.

Dan's world of fantasy was also shaped by the institutional narratives that existed within the OSC. There were procedures in the OSC classroom that dictated where and when activities occurred. One such rule was that a child was not to move the items in one Centre to another Centre. There were also rules about how loud the children could be when playing. Because of the way the sound amplified in the small space, children were not allowed to laugh loudly, cheer, or make any noise above normal talking volume. Unlike the institutional narrative of schools where children of different ages do not usually spend time together, children from first to sixth grade mingled together at the OSC. Children of multiple ages often played together in the Centres, building things in Lego side by side or playing a game of a multigenerational family in the House Centre. There were Centres that were more popular to a single gender, for example, it seemed that often girls played in the House or Dress Up Centres while boys played chess and in the Lego Centre. At times the genders mixed but they had a tendency to play separately. There was a freedom in the OSC that allowed children to join or leave centres and access the particular materials within that centre. These materials were shaped by the North American youth culture and Dan's knowledge of the materials currently popular in the youth culture. In 2015, movies such as *Star Wars*, *The Avengers*, and *Ant Man* began to be incorporated into the children's OSC play. Superheroes and Star Wars characters had been talked about

by adults and children to a degree that, even though Dan had not seen all of these movies, they had become part of the popular culture and part of the fantasy play in the OSC. These institutional and youth culture milieus impacted the ways that Dan and his friends played, what characters they animated, and what abilities were developed.

Within Dan's world of indifference⁸⁵ Dan rejected his OSC teacher's constructions of him, honoring his own constructions of himself as a learner and a knower. I named this a world of indifference because Dan appeared to show a lack of concern for Sean and the other OSC teacher's constructions of him. This indifference or lack of concern was clearly disconcerting for Sean, as Dan did not appear to view those who were teaching (teacher) and learning (learner) as separated by age, title, or hierarchy. Dan's ability to honor his own construction of self came, in part, from his familial milieu. His world of indifference appeared more shaped by the stories carried from his familial milieu rather than from the milieu inside the OSC. The milieu within the OSC, shaped by institutional policies, focused on safety⁸⁶. This shaped how Sean, the head teacher in the OSC, saw his job. The buddy system for children while in line, the restrictions on noise level, and even requiring children to check in

⁸⁵ The word indifference comes from Late Middle English "in the sense of 'neither good nor bad'" ("Indifference", n. d.). In Dan's world of Indifference, Dan was unconcerned, rejecting others constructions of himself, viewing them as neither good nor bad, but choosing to animate his own constructions and not others.

⁸⁶ Safety may also be viewed as part of the mandated curriculum. While attention was given to helping children be safe, when crossing the street or with toys and equipment in the OSC classroom, I learned through conversations that the teachers and children viewed safety policy as something created for legal reasons and not as part of any curriculum.

with a teacher quickly after school, all came from a keen sense of responsibility for children's safety⁸⁷. Most of the policies and procedures within the OSC were intended to make sure the children were physically safe at all times and in all places that the OSC class might go.

I wonder if it was Dan's curriculum making in his world of possibility that gave him the courage to honor his own construction of himself when he inhabited his world of indifference over the constructions that other adults and institutions tried to have him enact. Dan was able to animate multiple constructions of himself in his world of possibility. Dan felt safe to do this within his world of possibility, which may have allowed him to feel safe to honour his self constructions in his other worlds.

As I came alongside Dan at Tae Kwon Do practice, I became awake to the unique curriculum making Dan engaged in. For the first time I saw Dan allow someone else to be the teacher, to be the holder of subject matter knowledge in an area he was still learning and about which he knew very little. The Tae Kwon Do instructors were the knowers, while Dan was comfortable, at ease, being a learner. I did not see an indication that Dan resented their knowledge and his need to learn. While Dan had shifted between teacher and learner in his other worlds, in the Tae Kwon Do world, Dan seemed happy to recognize his instructors as knowledge holders and allow them to direct and correct him. Dan learned physical skills in his

⁸⁷ The director at the daycare talked about how daycares in general were often reported to government agencies. It did not matter if they were reported on because of small instances of children being harmed, the way children often are when playing, or if it was because of a misunderstanding as children told stories that were misconstrued by their parents. This led to a hyper sense of safety by the daycare in an attempt to avoid these reports and any other legal action.

Tae Kwon Do world as he actively followed the teacher's instructions. I had not seen Dan so focused, patiently listening to other knowledge holders, as he did in this world. Dan's construction of himself in this world of Tae Kwon Do allowed him to embody the subject matter of concentration, control, and respect. Dan chose to focus the second it was required of him and he stayed, without being asked, within the expectations of the class.

This was a milieu created in part from the ancient martial art tradition of respect and subservience to a master, control of body and mind, and order. This was also reflected in the subject matter, as the instruction and process for advancement encouraged focus and control. Dan was also able to animate his construction of self when he exhibited less focus or control. He was able to regain focus and control when required to attend to the instructors' directions.

Dan was both teacher and learner in his world of possibility. This world allowed Dan to engage with his family in the co-construction of each family member's stories to live by. Though there were disagreements within the family, each person's construction of themselves was honored. As I watched Naveen cook dinner, listened to Dan talk about the things he had learned at school and things he experienced at Tae Kwon Do or the OSC, Dan was seen as a knower. As Dan told me about the things Naveen could do, the meals she knew how to cook, and the way she knew how to be a mom, Dan saw his mother as a knower. Each member of the

family, from the parents to Saman, the youngest child, was viewed as a teacher and learner.

Dan's familial and cultural milieus that fostered the curriculum of possibility were evident while at home. Naveen, who grew up in Sri Lanka, appeared to be holding her stories lived and learned in Sri Lanka alongside what she was learning in her new Canadian contexts. At times I could see Naveen's experiences within her Sri Lankan cultural narrative bumping with the contexts that she saw Dan living while outside the home. Naveen, at times, allowed Dan to interrupt her when he wanted to tell a story. Dan was also allowed to speak at a higher volume than was acceptable at school or in the OSC. Naveen knew that if she allowed her children to talk loudly at home or interrupt other family members, when Dan or Milak repeated the behavior at school or the OSC, they would get in trouble (Conversation with Naveen, April 10, 2016). Yet she was unwilling to write over or disregard her own knowledge enough to stop Dan from interrupting other people to tell a story or to speak loudly because he was so excited.

Dan's wider social milieus also drew him to the game of Pokémon. As Naveen and her husband connected with other Sri Lankan families through cultural and religious events, they became Dan's extended family in Alberta. As the children gathered at these events with other families, they learned that many of the children played Pokémon. When I attended Milak's birthday party, I met many of these children. Upon hearing that I also played Pokémon, all of the children engaged me in

conversation. I realized that Pokémon was not just part of Dan's school or OSC context⁸⁸, but it was part of his familial milieu as well. It was one connection to the other Sri Lankan children.

Looking Across Addison's Curriculum Making Experiences in Her Worlds

As I looked across Addison's worlds, I saw how important other people, children and adults, were in Addison's life making. Addison was an only child. She and her mother lived with Addison's grandmother. With a small family her worlds were shaped by the children and adults who inhabited Addison's worlds, the worlds of play, of adventure and of friendship. As I retold Addison's experiences in her different worlds, I came to see her curriculum making in each of her worlds.

In Addison's world of play, Addison and her friends taught and learned from each other. When they played outside on the playground and in the Centres within the OSC, they constructed stories around families, relationships, and animals with powers. Addison, in her all girl-group of friends, was usually the one who thought of ways to adjust each story to include everyone who joined in the play. As girls came and left, being dropped off and picked up by their parents at the OSC, Addison was able to make the adjustments to the world of play.

⁸⁸ In 2016, Pokémon received a resurgence in North America with the release of the interactive game Pokémon Go, played on smart phones and tablets that allowed individuals to catch Pokémon with their digital devices while exploring the physical world. Once again, Pokémon became part of the popular culture of North America as politicians and law makers had to address issues, Pokémon entered the economic structure as businesses used Pokémon as recourses for drawing customers, and Pokémon even reentered the art world.

Though Addison was usually the one to adapt stories within her world of play, each of the girls were involved in the negotiation of the stories to be played, suggesting settings, possible story lines, and characteristics of characters. Addison was both teacher and learner in her world of play. As Addison and the other girls developed their characters and the overall storyline of each play, Addison was able to bring what she knew and what the other girls knew together to create a mutually negotiated story to play out.

Despite these stories often involving characters with powers, or animals who were given human or superhuman qualities, the subject matter of Addison's world of play was one of relationships. Each storyline seemed to center on families or friends figuring out ways to stay in relation with each other. In Addison's world of play, parents worked to have good relationships with their children and friends worked to resolve issues in order to remain friends.

I had not been able to come alongside her within her world of play, but as I thought about the stories and the different constructions of family in Addison's world of play, I wondered about the impact that a wider social milieu had on her world. Addison, and many of her friends, came from families that had been in Canada for multiple generations. Many of the families looked like the normative family with a mother and father and children. Addison was the only one in the group of girls at the OSC during the time I came alongside her who lived with her mother and grandmother. The families depicted in Addison's world of play resembled the

normative North American family structure, with a mother and father with their children. Sometimes the families in Addison's play included grandparents. Usually I observed that when the play involved only one parent, it was the mother who was included in the story.

I was able to inhabit Addison's world of friends alongside her to observe the curriculum making that was occurring. Just as I learned Pokémon to connect with other children in the OSC, Addison asked me to teach her about Pokémon, which allowed us to get to know each other. While she already had a few Pokémon cards, it was clear that relationship building, as well as learning something new, was the subject matter.

While there was a milieu within the institutional setting of the OSC, shaped by a hierarchy of an adult teacher that children must listen to and obey, Addison spent most of her time, outside of school and the OSC, surrounded by adults. There were few children for Addison to interact with at home or in her community outside of the OSC. Many of the adults in her community felt more like family, so it was in this world of friends that Addison was able to interact with many different adults, developing friendships, sharing stories, teaching and learning from each other.

Addison enjoyed learning as she listened in meetings to the OSC teachers and enjoyed learning from her friends while in line, telling stories, looking at books together, and telling each other about their lives outside the OSC. Addison's relationship with Sean and the other OSC teachers was a positive one. I saw that

Addison cared about her relationships with the adults, as she cheerfully approached them each day after school, often giving hugs to one or more of them. There was not a lot of time, after school or while in lines at the OSC, for Addison and the teachers to talk, but when Addison approached any of them wanting to tell a story or ask a question, the OSC teachers, and especially Sean, were willing to stop what they were doing to attend to Addison.

Addison's time at the OSC was limited because Lilah, her mother, picked her up each afternoon, usually within an hour of school dismissal. With her mother, she entered a world of adventure. Addison inhabited her world of adventure with what I saw as found and chosen (Lindemann-Nelson, 1995) families, the friends that were like family to Addison and her mother, as well as her biological family. I wonder about the subject matter that Lilah was trying to teach Addison. From the stories that Addison and Lilah told me of their adventures, I imagined that Lilah wanted Addison to know that it is important to build and maintain relationships throughout life as well as that the world held great possibilities for adventure.

The curriculum made by Addison and her found and chosen families in her world of adventure was not bound by place. Every experience, every interaction had the potential to become an adventure, from going to the dentist, to family get togethers, to going to concerts. I was reminded of my own stories of adventure, as my mom took my brother and I to the gas station, she allowed us to buy a treat and so made going to the gas station a great adventure. The specifics of the adventures Lilah

and Addison went on were impacted by the milieus that were connected with place or specific activities, but it was Addison's familial milieu that distinguished the curriculum making in this world. It was important to do what was necessary to stay connected with people. Even though Addison and Lilah spoke of enjoying their time with their found family, their friends, it was important to stay connected to aunts and cousins. Because Addison's immediate family consisted of her mother and grandmother in addition to herself, it was important to both Lilah and Addison to have connections, to have people who could be counted on in times of need and to be with in times of happiness.

Characteristics of Curriculum Making

Within each child's world, I recognized how the curriculum commonplaces were at play. Learner, teacher, subject matter and milieu were in dynamic interaction in each world's curriculum making. They were "not static elements put in their proper place but [were], instead, in a fluid state of interaction" (Connelly & Clandinin, 1988a, p. 7). Milak, Dan, and Addison were teachers and learners in their worlds. The subject matter shifted based on what materials were in the space, books, dolls, or Legos. Their worlds were also influenced by the many nested milieus as children moved from place to place, entering multiple worlds. Dan and Milak embodied cultural and familial milieus from their Sri Lankan background. Addison was also shaped by familial milieus as she moved across Canada and back to be with family. As each child world travelled, teacher, learner, and subject matter shifted.

I discerned that the 1 to 3 hours each day that Dan, Addison, and Milak spent at the OSC afterschool were comprised of curriculum making that was in part shaped by the OSC curriculum making but was most strongly shaped by the curriculum resources (Lego, Pokémon, dolls, etc.) and the curriculum spaces (time and place) provided by the day care. While in schools, curriculum making is strongly shaped by teachers and the mandated curriculum, in the OSC teacher knowledge and mandated curriculum were less visible. There is no mandated curriculum at the OSC. What is most visible are the influences from the youth culture. Superheroes and fantasy creatures were present no matter what centre they chose to play in. The boys in the class were concerned with the details of the stories that they played, the abilities they had or the objects and vehicles they possessed. Something similar was at work within Addison's world of play as she played out the stories of magical animals, imagining "as if" stories (Sarbin, 1986). In this world of play, Addison was able to ask "what if" (Paley, 2004), using magical animals to tell stories of family and relationships.

I also discerned that children were central elements in their own curriculum making in the worlds they inhabited. The OSC allowed children, in large part, to direct themselves, to choose who to play with, and what activities they did. As I watched the boys in the Lego Centre, I noticed that the play included every child regardless of age. The older and younger children worked side by side to build their characters and vehicles, talking about what they built as they went. Similarly, with the girls, older and younger girls were found in the Doll or Dress Up Centre, playing out

their stories of families or animals with powers together. The children had a lot of choice in the OSC, as they were able, when the centres were open⁸⁹, to choose which centres to be in and how long to spend in each centre. There were restrictions⁹⁰, but if a child spent their whole time in one centre, or continually moved from centre to centre, they were able to do so. They could determine their own curriculum making within the OSC, with the materials available to them, and within the physical set up of the room, with the freedom to change as different curriculum was being made. Dan, Milak and Addison were able to choose to play with me, or include me in their play, or to choose to play somewhere that did not include me. This type of choice is often absent at school. When Dan and Milak left the OSC, family members impacted much of their curriculum making. They were not always able to choose exactly what they wanted to do. When Addison left the OSC, she had fewer opportunities to be around children her own age. This shaped the curriculum that she was able to live out⁹¹ at home and in her community, and the ways she constructed herself.

Lugones (1987) notes that each individual constructs themselves through their experiences with others⁹². Those with whom each person is in relation influences their constructions. Clandinin and Caine (2013, p. 170) remind me that we animate the stories others have of us by living out those stories – the good student, the

⁸⁹ The OSC teachers could “close”, or not allow children to enter, a Centre if cleaning needed to be done in the Centre or if there had been a history of children misbehaving in that Centre.

⁹⁰ What centres were open was at the discretion of the teachers at that time. While there were restrictions, children were still able to exercise choice within the options they were given.

⁹¹ It is not clear how this shaped Addison’s curriculum making.

⁹² Lugones’ notion of constructions of self is explained more fully, beginning on page 49.

troublemaker, and many others. We are constantly reconstructing who we are, who we see ourselves as, and who we are becoming (Lugones, 1987) by animating the stories others have of us or choosing not to animate such stories, choosing to live different stories that we construct of ourselves. Dan, Milak and Addison each held multiple constructions of themselves, which they animated at different times. At times the constructions they held bumped up against the constructions that other children, teachers, or adults had for them. In the case of Milak and Dan, they chose to animate their constructions of themselves while choosing not to animate the constructions of others. Addison's construction of herself seemed to rarely bump with Sean's construction of her.

Each Day The Children Can Live In Multiple Worlds

“One can ‘travel’ between these ‘worlds’ and one can inhabit more than one of these ‘worlds’ at the very same time.... One can be at the same time in a ‘world’ that constructs one as stereotypically Latin, for example, and in a ‘world’ that constructs one as Latin. Being stereotypically Latin and being simply Latin are different simultaneous constructions of persons that are part of different ‘worlds’. One animates one or the other or both at the same time without necessarily confusing them...”

(Lugones, 1987, pp. 10-11)

Addison, Milak and Dan inhabited multiple worlds while in the OSC, at times simultaneously, at home and in their communities. These multiple worlds allowed for multiple subject matters and milieus to be in dynamic interaction and allowed for multiple constructions of the inhabitants to exist. As Lugones writes, these constructions may not all be held by the inhabitants. Multiple worlds can be inhabited at the same time and the constructions within those worlds can be animated in part, as a whole, or not at all. These worlds and constructions of self are influenced by where they take place, for instance inhabiting Addison's world of play at the OSC or at home influences teacher, learner, and subject matter as well as the milieus that impact the curricula being made.

What was important, as I awakened to the multiple worlds that Milak, Dan, and Addison inhabited, is that each world, and the many other worlds I was not aware of, allowed Milak, Dan and Addison to make the curricula that they lived.

Chapter 8 – Looking Ahead

In Chapter 1, I described my narrative beginnings. I began by inquiring into my experiences as a child, alongside my family, going to different daycares, and attending elementary schools. I showed that as I grew older and entered elementary schools as a teacher, and later, became a teacher in an after school program, I was awakening to the lives of children and families in different ways. Through these narrative beginnings, I came to my research puzzle, an inquiry into the curriculum-making experiences of school age children outside school, including their homes, communities and Out of School Care institutions.

In Chapter 2, I described how curriculum has been conceptualized over time by theorists such as Dewey (1938), Bobbitt (2009), Eisner (2002) and Tyler (2009). As I read curriculum theorists, my understanding of curriculum moved from one in which curriculum was a mandated curricular document to an understanding of curriculum as life making. I explained how theorists and researchers, such as Connelly and Clandinin (1988a, 1988b), Huber, Murphy, and Clandinin (2011), Houle (2012), Lessard (2014), and Paley (1997, 2001, 2004), shaped my thinking about curriculum making, and particularly about the experiences of children, youth and their families as curriculum-making experiences. I outlined the concept of worlds and world travelling (Lugones, 1987) as a way to understand the curriculum-making experiences of children.

In Chapter 3, I outlined the methodology of narrative inquiry (Clandinin & Connelly, 2000; Clandinin, 2013; Clandinin & Caine, 2013; Clandinin et al., 2016). With this methodology I was able to explore my research puzzle, which allowed me to inquire into experience (Dewey, 1938; Schwab, 1973). The relationality of narrative inquiry allowed me to come alongside Milak, Dan and Addison, three children who attended OSC, in order to inquire into their experiences outside of school. More particularly, I was able to inquire into their life making as curriculum making in the wholeness of their lives. I outlined the methods used in the research and the ways in which I built relationships with the children and their families. This happened slowly and included waiting to be invited into the children's play. All the relationships were built slowly and were continually changing.

Chapters 4, 5, and 6 are the narrative accounts of Dan, Milak and Addison. It was through reading and rereading the field texts and the move from field texts to research texts in the writing of these accounts that I came to see the multiple worlds Dan, Milak and Addison inhabited as they moved out of school at the end of each school day into the OSC and their home and community activities.

In Chapter 7 I explored the ways in which Dan, Milak and Addison engaged in curriculum making in the different worlds they inhabited. I showed how curriculum was being made through their experiences in their different worlds. I also highlighted different features of curriculum making when it is understood as life making, both in and out of schools.

As I now revisit my research into the experiences of school age children, their families, and their teachers in daycare and at home, there are theoretical, practical, and personal implications that can be derived from this work. As Clandinin and Caine (2013) remind us, it is important for narrative inquirers to revisit the justifications for their research as they design the inquiry, in the midst, and after the narrative accounts are written.

The Personal Justifications of the Study

For years I worked in an afterschool or OSC program. I began to awaken to the experiences that children were undergoing as they attended the OSC and as I watched children from different backgrounds interacting in the OSC. This is where the seed for my research puzzle grew from as I wondered about the children and families in the OSC program. Their experiences in the OSC seemed different from their experiences in school. As they entered the classroom we shared, they were allowed to explore their interests as best they could within the institutional structure and with the materials we had available. As I listened to their interests and the stories they were telling me, I asked them what materials they wanted, and did my best to provide them. I understood that their curriculum-making worlds were not ones I had been aware of before. I was not yet able to fully formulate my wonderings at this time.

While I became awake and began to wonder about the children's experiences outside of school, it was through coming alongside Milak, Dan and Addison that I

began to understand the multiple worlds in which I, and others, lived. I began to be aware of the curriculum-making experiences that occurred for the children outside the times and places of schools. As the children and I engaged together in this research, who I was as an educator changed. As I came alongside them I began to see their curriculum making outside of school times and places as important. I also began to think differently about what places like Out of School Care (OSC) might be. I began to see that it was important to see children's experiences over different times and places, rather than as occurring only in homes and schools.

As I came alongside Milak, Dan, Addison and their mothers, and OSC teachers, I began to awaken to my experiences in new ways. For example, I began to see how my own experiences, my stories to live by, influenced my experiences in the daycare with the children. I became more reflexive about who I was as a curriculum maker with children in the OSC. I also began to awaken to how families inhabit multiple worlds and, as an OSC teacher, I needed to travel to the multiple worlds of families. I also came to understand the importance of staying awake to the multiple curriculum-making experiences of children, including their experiences in the OSC and in their homes and in community activities. I recognized that with the multiplicity of worlds that children and adults inhabit, there is more that I can learn about children's, parents, and teacher's experiences.

I gained a deeper understanding of the importance of attending to children's, teachers' and families' experiences of curriculum making, and of worlds that

provided me with a more meaningful way to view these theories in the future. As Milak and Dan taught me about Pokémon, helping me to understand the intricacies of a game that I had thought frivolous, I realized how much I had to learn about the curriculum making of children. Through their experiences with this game, I was welcomed into their worlds and able to see their experiences with Pokémon. As I continue to reflect on these experiences, more children's worlds and curriculum making will become visible to me and deepen my understanding of curriculum making and world traveling.

I know I need to continue to try and understand the ways children, parents, and teachers are composing lives across multiple worlds. As I imagine future inquiries, I see the importance of coming alongside children in ways that will help me travel to their worlds and see who they are becoming. Understanding curriculum making as occurring within worlds that children inhabit and that comprise their life making is part of what I want to continue to explore. Children compose their lives over multiple times and places, and I now understand that curriculum-making experiences can be inquired into, explored, and engaged with playfully (Lugones, 1987).

The Practical Justifications of the Study

As I entered the OSC, I noted the influence of 'preschool' and early years 'daycare' structures and the curricular materials within the OSC. There were centres typical of preschool classrooms, such as the doll centre, dress up centre, blocks and

Legos centre, arts and crafts and the quiet centre. Many of the materials within the centres were similar to the materials found in classrooms for younger children: dolls, dress ups, miniature house equipment, sand and water table, and others. While the OSC children enjoyed many of these centres, the older children seemed disinterested in many of the materials and centers, choosing to instead sit together and talk about their interests and activities outside of the OSC. Often I overheard conversations about soccer or hockey, technology and other electronic entertainment and activities that were not allowed at the OSC. I wondered if, and in what ways, these interests might be incorporated into the curricular materials at the OSC. I began to see that more attention needs to be taken when considering what curricular materials, what games, what books, toys, crafts, and so on, could be made available for school age children. By traveling to the children's worlds to see the curriculum they are making, and coming alongside them in making curriculum, I became more awake to the curriculum materials that were available and how the children were using them. As I talked with Milak about the books he enjoyed reading and why, the games he liked to play, and the things, like rocks and such, that he was interested in, I realized the importance of more careful consideration of the curriculum resources such as the centres, the books and other materials.

It is easy to think of these spaces between school and home, daycares for school age children, as places for improvement in academics, such as mathematics, literacy, and sitting quietly so that everyone can learn. Paley reminds me that it is

through play, imagining and asking “what if” that children engage in the rigorous academic curriculum in more meaningful ways. It is as they travel to each other’s worlds that children are able to explore notions of mathematical theory, science, and literary themes, as they discuss what characters they will be, the abilities they have, and the features of weapons or vehicles. As they enter these imaginary “as if” (Sarbin, 1986) worlds, they transform the curricular materials provided to them into objects that they do not have, or that may not even exist, except in their worlds.

By viewing the experiences children have in OSC places differently, it is easier to explore the multiple curricula being made and the many worlds that exist. Children enter many different worlds and live many different stories. In these different worlds they may have the ability to learn new ways to solve problems, work with others from different backgrounds, and practice, in relevant ways, the things they are learning. It is these possibilities that make an OSC classroom a unique place for world traveling (Lugones, 1987) and to explore the curriculum that is made through the play (Paley, 2015).

More consideration needs to be given to what materials are provided in an OSC setting to allow children opportunities to travel to the worlds of others make curriculum as part of their life making. This is especially important as worlds and curricula are constantly changing and must be continually considered.

The Theoretical Justifications of the Study

As I began imagining this inquiry in 2014, and throughout the inquiry, I did not find studies that explored the curriculum making experiences of school age children outside schools. While I found some research that deepened understandings of the experiences, curriculum making, and multiple worlds of children, youth and families (Houle, 2012; Lessard, 2014; Higgins, 2008), I was unable to find research that inquired into the experiences of curriculum making of children in their lives outside of schools, particularly when they attended OSC.

The research that considers children under five years old who attend full day daycare facilities year round (America, 2012; 2016; Child Care Licensing Regulation, 2008; Sinha, 2006; United States Bureau of Census, 2013) deal more with variables around the cost of child care, the quality of child care and the importance of child care providers needing adequate training” (America, 2016, p. 2-3). While these studies are helpful in gaining a sense of the child care situation, they do not address the experiences of children and teachers. Parents’ voices of their experiences of child care are also absent from the literature. While numbers vary with reports, with approximately 50% of North America’s children attending some kind of child care situation, spending as much as six additional hours outside of school per week, my study highlights the importance of attending to the curriculum making that occurs as children move from schools to OSC and home and community activities.

Huber, Murphy, and Clandinin (2011) came alongside three children to understand their worlds of curriculum making, which they saw as connected to place. The children traveled from the place of school to the place of home, making curricula alongside their families and those at school. Huber et al. viewed these places as worlds (Lugones, 1987) that the children, families, and teachers inhabited. However, in their study the children they worked with did not attend OSC settings but appeared to move from schools to home and some community activities.

Just as Connelly and Clandinin (1988a, 1988b) helped to make visible the curriculum materials available to teachers, this study shows the curriculum resources that children engage with in OSC. Some materials, like those brought by children from home, are not often accepted⁹³. Little attention is given to the significance of what materials are made available within the OSC or their significance to the ways that the children in those spaces use them to make curriculum. Attending more closely to the curriculum resources that are available in the OSC, those provided by the daycare and those brought from home is an important area for further consideration. Just as I came to see the rich curricula that was being made through playing variations of the game Pokémon, allowing children to develop creativity,

⁹³ In the OSC classroom in which this inquiry took place, any items from home, Pokémon cards, toys, books, crafts, or any other item not provided by the daycare, were not allowed to be taken out of the child's backpack or used in the daycare. I did see a few times when children were able to read books that they had brought from home, but they were not allowed to share with other children or allow other children to read the book with them. Part of this policy was the issue of liability if the items were lost or damaged. Other reasons, however, included clear distain for some of the items, especially electronics and trading card games such as Pokémon (Conversation with Sean, August 29, 2015).

problem solving, mathematic abilities and scientific classification skills of creatures, other materials might provide valuable curriculum making experiences.

This study shows that the worlds that children inhabit are not limited by place. Children live out curriculum making experiences in multiple places, such as the OSC, home, and other community places. The places where children enter different worlds influence the experiences within that world, but the child can continue to inhabit that world when the child is in a different place. Significant time is spent entering different worlds, and children engage in curriculum making in OSC classrooms, soccer fields, Tae Kwon Do classes, religious institutions and in communities. However, the different worlds that children inhabit and travel between are experienced in multiple places and shape their curriculum making and life making.

From my experiences alongside Milak, Dan, and Addison, their curriculum making in the OSC and in their homes did not appear to be closely linked to a mandated curriculum. Though they were allowed to do homework given to them at school, the mandated curriculum was not part of the programming of the OSC in overt ways. This study shows the importance of being more mindful of children's curriculum-making experiences within their multiple worlds.

Future Research

This narrative inquiry allowed me to spend time alongside children in the OSC, in their homes and in other community activities. Through these experiences

alongside the children and their families, the ways that I view worlds, curriculum making, and Out of School Care has changed. There is more to learn about children's curriculum-making worlds and the ways that they are experienced by those who inhabit them.

Through this inquiry, I have come to wonder about how parents view OSC and their children's curriculum experiences within them. Many parents who work outside of child care do not have time to enter their children's OSC classrooms and to come alongside them to understand how they are developing, learning, growing, and changing. They may not always hear the stories of their children's experiences of curriculum making. As I came alongside Naveen, I began to wonder about the tensions parents experience, those who work within child care settings as well as those who do not. I wonder as I watched Sean's development, how teachers view themselves over time and in relation to the children they work alongside. While my study did not attend to the experiences of administrators, I wonder about their tension-filled work as they negotiate between the demands of accrediting boards and regulating agencies, and the concerns of children, parents, and teachers.

As I imagine what future research might look like, I return to my original puzzle and wonder, what more might I learn about the experiences of children as they move from the place of school, to Out of School Care, to home. What more might I come awake to as I continue to listen to the experiences of children, teachers and parents as they negotiate these spaces and make curriculum alongside each other. I

wonder what deeper knowledge about the multiple worlds that children and adults inhabit might I gain if I was able to come alongside more children, parents and teachers over time.

As I imagine future research, I think about what Paley calls all those who work with children to remember; that it is through coming alongside children, as they play, that we will be able to gain insight into their life curriculum making.

When we speak of the narrative of play, we speak of the narrative of childhood, of the stories children make up to tell themselves, and others, to establish their identities... it is in their play that they wonder about themselves, just as we do.

(Paley, 2015)

Paley reminds me, “the story is not done. It’s Act 2” (2015). Researchers must continue to inquire into the curricula that children experience. There is not yet enough research to help us understand the curriculum-making experiences of children within multiple worlds. I hope, in future, to be able to continue to learn alongside children, parents, teachers, and other stakeholders and more fully understand these complex curricular experiences in Out of School Care, home, and community places.

References

- 3PM, A. A. (2014). *Afterschool programs in demand*. Washington, DC: Afterschool Alliance.
- America, C. C. A. o. (2012). *Child care in america: 2012 state fact sheets*. Arlington, VA.: Child Care Aware of America.
- America, C. C. A. o. (2016). *Child care in America: 2016 state fact sheets*. Arlington, VA.: Child Care Aware of America. Retrieved from usa.childcareaware.org
- Aoki, T. T. (1993). Legitimizing lived curriculum: Towards a curricular landscape of multiplicity. *Journal of Curriculum and Supervision*, 8(3), 255-268.
- Ardagh, P. (1997). *Why don't fish have fingers?* London, UK: Belitha Press Ltd.
- Bobbitt, F. (2009). Scientific method in curriculum-making. In D. J. Flinders & S. J. Thornton (Eds.), *The curriculum studies reader* (3 ed.) (pp. 15-21). New York: Routledge.
- Canada Services. (2013). Retrieved from <http://www.servicecanada.gc.ca/eng/audiences/families/benefits.shtml>
- Child care licensing regulation. Alberta Regulation 143/2008. with amendments up to and including Alberta Regulation 62/2013. (2008).
- Clandinin, D. J. (2013). *Engaging in narrative inquiry*. Walnut Creek, CA.: Left Coast Press Inc.
- Clandinin, D. J., & Caine, V. (2013). Narrative inquiry. In A. A. Trainor & E. Graue (Eds.), *Reviewing qualitative research: In the social sciences* (pp. 166-179). New York, N.Y.: Routledge.
- Clandinin, D. J., Caine, V., Lessard, S., & Huber, J. (2016). *Engaging in narrative inquiries with children and youth* (Vol. 16). New York, N.Y.: Routledge.
- Clandinin, D. J., & Connelly, F. M. (1988). Studying teachers' knowledge of classrooms: Collaborative research, ethics, and the negotiation of narrative. *The Journal of Educational Thought*, 22(2A), 269-282.

- Clandinin, D. J., & Connelly, F. M. (1992). Teacher as curriculum maker. In P. Jackson (Ed.), *Handbook of research on curriculum* (pp. 363-401). New York: Macmillan.
- Clandinin, D. J., & Connelly, F. M. (1994). Personal experience methods. In N. K. Denzin & Y. S. Lincoln (Eds.), *Handbook of qualitative research* (pp. 413-427). Thousand Oaks: SAGE Publications.
- Clandinin, D. J., & Connelly, F. M. (1996). Teachers' professional knowledge landscapes: Teacher stories - stories of teachers - school stories - stories of schools. *Educational Researcher*, 25(3), 24-30.
- Clandinin, D. J., & Connelly, F. M. (2000). *Narrative Inquiry: Experience and story in qualitative research*. San Francisco, CA: Jossey-Bass.
- Clandinin, D. J., & Rosiek, J. (2007). Mapping a landscape of narrative inquiry: Borderland spaces and tensions. In D. J. Clandinin (Ed.), *Handbook of narrative inquiry: Mapping a methodology* (pp. 35-75). Thousand Oaks, CA: Sage.
- Clandinin, D. J., Steeves, P., & Caine, V. (Eds.). (2013). *Composing Lives in Transition: A narrative inquiry into the experiences of early school leavers*. Bingley, U.K.: Emerald.
- Connelly, F. M., & Clandinin, D. J. (1988a). *Teachers as curriculum planners: Narratives of experience*. New York, N.Y.: Teachers College Press.
- Connelly, F. M., & Clandinin, D. J. (1988b). The idea of curriculum *Teachers as curriculum planners: Narratives of experience* (pp. 3-10). Toronto, ON.: OISE Press.
- Connelly, F. M., & Clandinin, D. J. (1999). *Shaping a professional identity: Stories of educational practice*. New York, N.Y.: Teachers College Press.
- Connelly, F. M., & Clandinin, D. J. (2006). Narrative inquiry. In J. L. Green, G. Camilli, P. B. Elmore, A. Skukauskaite, & E. Grace (Eds.), *Handbook of complementary methods in education research* (pp. 477-487). Washington, D.C.: American Educational Research Association.
- Cremin, L. A. (1971). Curriculum-making in the United States. *Teachers College Record*, 73(2), 207-220.

- Crites, S. (1971). The narrative quality of experience. *Journal of the American Academy of Religion*, 39 (3), 291-311.
- Curriculum. (n. d.). *Oxford English Dictionary*. Retrieved from http://www.oxforddictionaries.com/us/definition/american_english/curriculum
- Dewey, J. (1938). Criteria of experience *Experience and education* (pp. 33-50). New York, N.Y.: Collier Books.
- Eisner, E. W. (2002). The centrality of curriculum and the function of standards *The arts and the creation of mind* (pp. 148-176). Harrisonburg, VA: Library of Congress Cataloging-in-Publication Data.
- Ely, M. (2007). In-forming re-presentations. In D. J. Clandinin (Ed.), *Handbook of narrative inquiry: Mapping a methodology* (pp. 567-598). Thousand Oaks, CA.: SAGE.
- Fey, T. (Writer) & M. Waters (Director). (2004). Mean Girls [Film]. In L. Michaels (Producer). USA: Paramount Pictures.
- Game Rant. (2009). Retrieved from <http://gamerant.com/2016-year-of-pokemon-opinion/>
- Higgins, A. (2008). *My school, your school, our school; Celebrating the transformation of a primary school into a community learning centre, 1985-2005*. (Unpublished doctoral dissertation). University of Limerick, Limerick, IE.
- Houle, S. T. (2012). *A Narrative Inquiry into the Lived Curriculum of Grade 1 Children Identified as Struggling Readers: Experiences of children, parents, and teachers*. (Unpublished doctoral dissertation). University of Alberta, Edmonton, AB.
- Huber, J., Murphy, M. S., & Clandinin, D. J. (2003). Creating communities of cultural imagination: Negotiating a curriculum of diversity. *Curriculum Inquiry*, 33(4), 343-362. doi:10.1046/J.1467-873x.2003.00269.X.
- Huber, J., Murphy, M. S., & Clandinin, D. J. (2011). *Places of curriculum making: Narrative inquiries into children's lives in motion* (1st ed.). Bingley, UK: Emerald.
- Indifference. (n. d.). *Oxford English Dictionary*. Retrieved from http://www.oxforddictionaries.com/us/definition/american_english/indifference

- Kerby, A. P. (1991). Time and memory. In A.P. Kerby (Ed.). *Narrative and the self* (pp. 15-31). Bloomington: Indiana University Press.
- Kibuishi, K. (2008). *Amulet*. New York, N.Y. :GRAPHIX.
- Lessard, S. M. (2014). *Red word runners: A narrative inquiry into the stories of aboriginal youth and families in urban settings*. (Unpublished doctoral dissertation). University of Alberta, Edmonton, AB.
- Lindemann-Nelson, H. (1995). Resistance and insubordination. *Hypatia*, 10(2), 23-40.
- Lopez, B. H., & Pohrt, T. (1991). *Crow and Weasel*. London, U.K.: Century.
- Lugones, M. (1987). Playfulness, "world"-travelling, and loving perception. *Hypatia*, 2(2), 3-18.
- Nintendo. (2016). Explore the World of Pokemon. Retrieved from <http://www.pokemon.com/us/>
- Osborne, M. P. (1992). *The magic tree house*. New York, N.Y.: Random House.
- Paley, V. G. (1997). *The girl with the brown crayon*. Cambridge, MA.: Harvard University Press.
- Paley, V. G. (2001). *In Mrs. Tully's Room: A childcare portrait*. Cambridge, MA.: Harvard University Press.
- Paley, V. G. (2004). *A child's work : The importance of fantasy play*. Chicago, IL. : University of Chicago Press.
- Paley, V. G. (2015). *How can we study the narrative of play when the children are given so little time for play?* Paper presented at the annual meeting of the American Education Research Association, Chicago.
- Rosiek, J., & Clandinin, D. J. (2016). Curriculum and teacher development. In D. Wyse, L. Hayward, & J. Pandya (Eds.), *The SAGE handbook of curriculum, pedagogy and assessment* (Vol. 2), (pp. 293-309). Thousand Oaks, CA.: Sage.
- Sarbin, T. R. (1986). *Narrative psychology: The storied nature of human conduct*. New York, N.Y.: Praeger.
- Schwab, J. J. (1973). The practical 3: Translation into curriculum. *The School Review*, 4, 501-522.

- Sinha, M. (2006). *Child Care in Canada*. Retrieved from www.statcan.gc.ca/pub/89-652-x/89-652-x2014005-eng.htm
- Steeves, P. (2000). *Crazy quilt: Continuity, identity and a storied school landscape in transition - A teacher's and a principal's works in progress*. (Unpublished doctoral dissertation). University of Alberta, Edmonton, AB.
- Tobin, J. (2004). *The rise and fall of the Pokémon Empire*. London, U.K.: Duke University Press.
- Tyler, W. R. (2009). Basic principles of curriculum and instruction. In D. J. Flinders & S. J. Thornton (Eds.), *The curriculum studies reader* (3rd ed.), (pp. 69-77). New York, N.Y.: Routledge.
- United States Census Bureau. (2013). *Child care: An important part of american life*. Retrieved from https://www.census.gov/library/visualizations/2013/comm/child_care.html.

Appendix A

Ethics – Notification of Approval Letter



RESEARCH ETHICS OFFICE

308 Campus Tower
Edmonton, AB, Canada T6G 1K8
Tel: 780.492.0459
Fax: 780.492.9429
www.reo.usberta.ca

Notification of Approval

Date: November 13, 2014
Study ID: Pro00051816
Principal Investigator: [Eliza Pinnegar](#)
Study Supervisor: [Dorothy Clandinin](#)
Study Title: A multiperspectival narrative inquiry into the curriculum making experiences of children, parents, and teachers in home and daycare worlds.
Approval Expiry Date: November-12-15

Approved	Approval Date	Approved Document
Consent	13/11/2014	Consent - Child participants.docx
Form:	13/11/2014	Consent - Parents.docx
	13/11/2014	Consent - Daycare teachers.docx

Thank you for submitting the above study to the Research Ethics Board 1. Your application has been reviewed and approved on behalf of the committee.

A renewal report must be submitted next year prior to the expiry of this approval if your study still requires ethics approval. If you do not renew on or before the renewal expiry date, you will have to re-submit an ethics application.

Approval by the Research Ethics Board does not encompass authorization to access the staff, students, facilities or resources of local institutions for the purposes of the research.

Sincerely,

William Dunn, PhD
Chair, Research Ethics Board 1

Note: This correspondence includes an electronic signature (validation and approval via an online system).

Appendix B

Information Letters for Daycare Teachers', Children, and Parents'

Information Letter – Daycare Teachers'

My name is Eliza Pinnegar and I am a doctoral student at the University of Alberta. I will conduct a research study for my doctoral dissertation titled: A multiperspectival narrative inquiry into the curriculum making experiences of children, parents, and teachers in home and daycare worlds.

I hope to participate and observe in your classroom beginning in November 2014 until January 2016. My study focuses on the experiences children live as they move among home and daycare worlds. I am interested in hearing from children and from their parents and daycare teachers who live alongside them.

I will be a participant observer in your classroom, two afternoons a week. Through notes, I will record conversations, activities, and experiences related to the curriculum making experiences the child participants are having. At the beginning of the study, I will allow time to become acquainted with the children and form trusting relationships. Occasionally, I will enter into conversations with the students while I am in the classroom. These conversations will be informal and will not take the form of interviews.

In addition, I would like to meet with you four times over the next 10 months, for one hour, to discuss your experiences in the daycare classroom. We will mutually agree on times and locations for our meetings. I will need your email address, your phone number, and your home address (if needed for meetings). This personal information will only be used by me and will be kept in a secure place for five years following completion of the research project after which it will be destroyed in a way that ensures privacy and confidentiality. I will audio-record our conversations.

I will have more formal conversations twice a month, with two of your students who agree to participate in the study. These conversations will be audio-recorded. I also plan to meet five times with the parents of these two children to hear about their experiences alongside their children. These conversations will be audio-recorded. No information that is shared with me will be shared with anyone else without your

permission. Your confidentiality is important and I will do everything I can to ensure your confidentiality. The benefits of participating in this research may include an added awareness of your own stories as well as the lives of others. It is possible that the stories that are shared may cause some uneasiness, however, the risk is minimal and will be negotiated together.

All of my research request and methods has been reviewed for its adherence to ethical guidelines and approved by the Faculties of Education, at the University of Alberta, by the director of the daycare. You have the right to not participate, and may remove yourself from the study at any time. Your anonymity as well as the anonymity of others and the school will be respected. All material collected will be safeguarded to ensure confidentiality. For questions or clarifications, I may be reached at the contact information listed below. If you have concerns about this study, you may contact the Research Ethics Office, at 492-2615. This office has no direct involvement with this project. You may also contact Dr. Jean Clandinin (research supervisor) at jean.clandinin@ualberta.ca.

Sincerely,

Eliza Pinnegar
PhD candidate
Centre for Research for Teacher Education and Development
University of Alberta
Telephone: 587-708-7531
e-mail: elizapinnegar@gmail.com

The plan for this study has been reviewed for its adherence to ethical guidelines by a Research Ethics Board at the University of Alberta. For questions regarding participant rights and ethical conduct of research, contact the Research Ethics Office at (780) 492-2615

Information Letter – Children

My name is Eliza Pinnegar and I am a student at the University of Alberta. Part of my school work is to do a research project. My project is about children's experiences at daycare, home and school. I want to learn about what it is like for you in these places.

I will be coming in your daycare class two afternoons a week until January 2016. At the beginning, I will take time to get to know you and your teacher. I will probably talk to you, and play or do projects with you sometimes. I will not be in charge like the teacher. I will also talk to your teacher and help her too. I will write notes for myself so I don't forget what I see and hear.

You do not have to talk to me if you don't want to, or if you don't feel like it, and can stop at any time during the study. I will not use your real name, or the daycare's real name because my study has to be anonymous (people should not be able to know who you are when they read my paper).

If you have any questions, please ask me. I will be happy to answer them for you. I am looking forward to spending time in your class.

Sincerely,

Eliza Pinnegar

Student/researcher University of Alberta

Information Letter – Parents'

Dear Mrs./Ms./ Mr. _____, My name is Eliza Pinnegar and I am a doctoral student at the University of Alberta. I will conduct a research study for my doctoral dissertation titled: A multiperspectival narrative inquiry into the curriculum making experiences of children, parents, and teachers in home and daycare worlds.

My study focuses on the experiences children live as they move among home and daycare worlds. I am interested in hearing from children and from their parents and daycare teachers who live alongside them.

I will continue to work more closely with your child and with you until January 2016. Through notes, I will record conversations, activities, and experiences in the daycare classroom and home related to the curriculum making you are engaging in. I might photocopy some of your child's work, writings and pictures. I would like to hear about your child's experiences negotiating the multiple worlds that your child lives among and the curriculum making that happens in those worlds, as well as your experiences living alongside your child. I plan to meet with your child twice a month for 30 – 60 minutes within or outside of the daycare classroom setting depending on the preference of your child.

In addition, I plan to meet with you, five times over the next 10 months, for one hour each time, to hear about your experiences and your child's experiences. We will mutually agree on times and locations for our conversations. I will need your email address, your phone number, and your home address (if needed for meetings). This personal information will only be used by me and will be kept in a secure place for five years following completion of the research project after which it will be destroyed in a way that ensures privacy and confidentiality. Our conversations will be audio-recorded. Transcripts of all taped conversations will be reviewed with you.

Writing based on this inquiry will be submitted for publication in journals and presentations will be made at local, national, and international conferences. Your anonymity, as well as the anonymity of your child, and the daycare, will be respected. All material collected will be safeguarded to ensure confidentiality. No information that is shared with me will be shared with anyone else without your permission. Your confidentiality is important and I will do everything I can to ensure your confidentiality. The benefits of participating in this research may include an added awareness of your own stories as well as the lives of others. It is possible that the stories that are shared may cause some uneasiness, however, the risk is minimal and will be negotiated together.

You have the right not to participate. You, or your child, have the right to withdraw at

any time during the study without penalty. If you withdraw, the data collected from observations, conversations, and other activities will only be used upon your consent. All of my research request and methods has been reviewed for its adherence to ethical guidelines and approved by the Faculties of Education at the University of Alberta, by the director of the daycare and the daycare classroom teacher. For questions or clarifications, I may be reached at the contact information listed below. If you have concerns about this study, you may contact the Research Ethics Office, at 492-2615. You may also contact Dr. Jean Clandinin (research supervisor) at jean.clandinin@ualberta.ca.

Thank you for your consideration of this request. Your child's experiences and yours as a parent are important in this research project. I would appreciate it if you would sign the attached consent form and return it with our child.

Sincerely,

Eliza Pinnegar
PhD candidate
Centre for Research for Teacher Education and Development
University of Alberta
Telephone: 587-708-7531
e-mail: elizapinnegar@gmail.com

The plan for this study has been reviewed for its adherence to ethical guidelines by a Research Ethics Board at the University of Alberta. For questions regarding participant rights and ethical conduct of research, contact the Research Ethics Office at (780) 492-2615.

Appendix C

Consent Forms for Daycare Teachers', Children, and Parents'

Consent Form – Daycare Teacher

My name is _____. I agree to participate in the research study entitled “A multiperspectival narrative inquiry into the curriculum making experiences of children, parents, and teachers in home and daycare worlds”. I understand that this research will be carried out by Eliza Pinnegar, a PhD candidate from the University of Alberta.

I have been informed that Eliza will be a participant observer in my classroom. I have been informed that she will write field notes of her participation and that we will engage in tape-recorded and transcribed research conversations, where together, we will share our observations, reflections on, and understandings of the experiences of children, parents and me.

I am aware that writing based on this inquiry will be submitted for publication in journals and that presentations will be made at local, national, and international conferences. I have been informed that my anonymity as well as the anonymity of others and the daycare will be respected. All material collected will be safeguarded to ensure confidentiality.

I have read this form and the research study has been explained to me. I have been given the opportunity to ask questions and to clarify concerns about this inquiry and my questions have been answered. If I have additional questions, I have been told whom to contact. I agree to participate in the research study described above and will receive a copy of this consent form. I know that I have the right to not participate, and that I can withdraw from the research at any time without consequences. In that event, any data that has been collected to that point will only be used upon my consent. I feel comfortable in talking with Eliza about this possibility if it should arise. I have been provided with two consent form copies; one to be signed and returned to the researcher, and one for me to keep.

Name Please Print

For further information concerning the completion of this form, please contact Jean Clandinin, Eliza's supervisor at the Centre for Research for Teacher Education and Development, University of Alberta at 780-492-7770.

Signature

Date

The plan for this study has been reviewed for its adherence to ethical guidelines by a Research Ethics Board at the University of Alberta. For questions regarding participant rights and ethical conduct of research, contact the Research Ethics Office at (780) 492-2615.

Consent Form – Child

My name is _____. I give permission for my child _____ to participate in the research study entitled, “A multiperspectival narrative inquiry into the curriculum making experiences of children, parents, and teachers in home and daycare worlds”. I understand that this research will be carried out by Eliza Pinnegar, a PhD student from the University of Alberta.

As a parent of a child participant in this study, I have been informed that Eliza will be a participant observer in my child’s daycare classroom. I have been informed that she will write field notes of her participation and that Eliza and my child will engage in 30 - 60 minute tape-recorded and transcribed research conversations, where together, they will share observations, reflections on, and understandings of my child’s experiences. I understand that some of my child’s artwork, written work or other artifacts may become part of the inquiry.

I am aware that writing based on this inquiry will be submitted for publication in journals and that presentations will be made at local, national, and international conferences. I have been informed that my anonymity, as well as the anonymity of my child and the daycare, will be respected. All material collected will be safeguarded to ensure confidentiality. In all reports related to this study, neither my child’s name nor any identifying information will be used.

My child and I have read this form and been given the opportunity to ask questions and to clarify concerns about this inquiry and have had them answered. If I have additional questions, I have been told whom to contact. I agree to participate in the research study described above and will receive a copy of this consent form. I know that my permission for my child’s participation is voluntary, that we have the right not to participate, and that I can withdraw her/him from the research at any time without consequences. In that event, any data relating to my child that has been collected to that point will only be used upon my consent. I feel comfortable in talking with Eliza about this possibility if it should arise. I have been provided with two consent form copies; one to be signed and returned to the researcher, and one for me to keep.

Name Please Print

For further information concerning the completion of this form, please contact Jean Clandinin, Eliza's supervisor at the Centre for Research for Teacher Education and Development, University of Alberta at 780-492-7770.

Signature

Date

The plan for this study has been reviewed for its adherence to ethical guidelines by a Research Ethics Board at the University of Alberta. For questions regarding participant rights and ethical conduct of research, contact the Research Ethics Office at (780) 492-2615.

Consent Form – Parent

My name is _____. I agree to participate in the research study entitled, “A multiperspectival narrative inquiry into the curriculum making experiences of children, parents, and teachers in home and daycare worlds”. I understand that this research will be carried out by Eliza Pinnegar, a PhD student from the University of Alberta.

I have been informed that Eliza will be a participant observer in my child’s daycare classroom. I have been informed that she will write field notes of her participation and that we will engage in one hour tape-recorded and transcribed research conversations, where together, we will share observations, reflections on, and understandings of my experiences as the parent of a child who attends daycare and elementary school.

I am aware that writing based on this inquiry will be submitted for publication in journals and that presentations will be made at local, national, and international conferences. I have been informed that my anonymity as well as the anonymity of my child and the school will be respected. All material collected will be safeguarded to ensure confidentiality.

I have read this form and the research study has been explained to me. I have been given the opportunity to ask questions and to clarify concerns about this inquiry and my questions have been answered. If I have additional questions, I have been told whom to contact. I agree to participate in the research study described above and will receive a copy of this consent form. I know that I have the right to not participate, and that I can withdraw from the research at any time without consequences. In that event, any data that has been collected to that point will only be used upon my consent. I feel comfortable in talking with Eliza about this possibility if it should arise. I have been provided with two consent form copies; one to be signed and returned to the researcher, and one for me to keep.

Name Please Print

Signature

Date

For further information concerning the completion of this form, please contact Jean Clandinin, Eliza's supervisor at the Centre for Research for Teacher Education and Development, University of Alberta at 780-492-7770.

The plan for this study has been reviewed for its adherence to ethical guidelines by a Research Ethics Board at the University of Alberta. For questions regarding participant rights and ethical conduct of research, contact the Research Ethics Office at (780) 492-2615.

Appendix D

Assent Form For Children

Assent Form – Child

My name is _____. I agree to participate in the research study entitled “A multiperspectival narrative inquiry into the curriculum making experiences of children, parents, and teachers in home and daycare worlds”. I understand that this research will be carried out by Eliza Pinnegar, a PhD student from the University of Alberta.

I know that Eliza will be part of the events in my daycare classroom. I know that she will write about what she sees, hears, learns, and wonders about from being alongside me. I know that she and I might talk about my experiences as a child in daycare, at home, and in school and that when she writes about it, she will not use my real name or the real name of the daycare.

Eliza has talked with me about this research. She has answered my questions. I know that I can choose to do the research, or that I can stop doing the research at any time. If I change my mind, all I need to do is tell Eliza, or ask my parents to let her know.

Name Please Print

Signature

Date

For further information concerning the completion of this form, please contact Jean Clandinin, Eliza’s supervisor at the Centre for Research for Teacher Education and Development, University of Alberta at 780-492-7770.

The plan for this study has been reviewed for its adherence to ethical guidelines by a Research Ethics Board at the University of Alberta. For questions regarding participant rights and ethical conduct of research, contact the Research Ethics Office at (780) 492-2615.